

# THE ATHENÆUM

Journal of English and Foreign Literature, Science, the Fine Arts, Music and the Drama.

No. 3796.

SATURDAY, JULY 28, 1900.

PRICE  
THREEPENCE  
REGISTERED AS A NEWSPAPER

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July 12, 1900. W. HEWITT, Hon. Sec.

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Carnarvon, July 19, 1900.

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## CONTENTS.

MARIE ANTOINETTE AND THE DIAMOND NECKLACE ...	109
CHRONICLES OF SANDHURST ...	110
A COLLECTION OF AFRICAN TALES ...	110
A SIXTEENTH-CENTURY CATHOLIC REFORMER ...	112
THE CLAN DONALD ...	113
NEW NOVELS (As the Light Led; The Married Miss Binks; The Crimson Weed; The Autobiography of a Charwoman; On Alien Shores) ...	115-116
PHILOLOGICAL LITERATURE ...	116
SHORT STORIES ...	117
SPORTS AND PASTIMES ...	117
CANADIAN AND AMERICAN HISTORY ...	118
ANTIQUARIAN LITERATURE ...	118
BOOKS ON INDIA ...	119
OUR LIBRARY TABLE—LIST OF NEW BOOKS ...	119-120
THE REFORMATION IN A LONDON PARISH; THE ADVANCEMENT OF ENGLISH STUDIES; SALES; THE COMING PUBLISHING SEASON; CHEKSKA; DEL VIRGILIO'S EPITAPH ON DANTE ...	120-124
LITERARY GOSSIP ...	125
FINE ARTS—NICOLAS POUSSIN; LIBRARY TABLE; ROYAL ARCHEOLOGICAL INSTITUTE; YATTON CHURCH TOWER; SALES; GOSSIP ...	126-129
MUSIC—THE WEEK; RECENT PUBLICATIONS; GOSSIP ...	130-131
DRAMA—TWO NEW PLAYS; GOSSIP ...	131-132

## LITERATURE

*Marie Antoinette and the Diamond Necklace from another Point of View.* By F. de Albin. (Sonnenschein & Co.)

IN 1863, in a work which, in our opinion, is as conclusive in argument as it is interesting in character, M. Émile Campardon, then Archiviste aux Archives de l'Empire, undertook to prove, by means of a critical examination of the proceedings instituted by the Parlement of Paris, that the diamond necklace bought in the name and without the knowledge of Marie Antoinette, by the Cardinal de Rohan, was stolen, broken up, and sold by the Comte and Comtesse de Lamotte. A futile attack on that judgment is now made by Mr. de Albin, who, allying himself with the most rabid of the queen's enemies, and following the lead of that antiquated authority M. Louis Lacour, holds that she, whilst coveting the jewel, and impelled for "the satisfaction of vindictive feelings" to compass the destruction of De Rohan, used Madame de Lamotte as a medium for entrapping the Cardinal into the commission of an act which might be afterwards utilized to send him to the scaffold.

We have no intention of criticizing our author step by step as he gives his version of the well-known story, and omits, as becomes an advocate, all adverse testimony. It may, however, be indicated that often when the facts which he cites are historically accurate, his deductions from them are peculiar, whilst some of his authorities, Barras and Beugnot for instance, might object to the assertions he imputes to them. Thus he notes at length Marie Antoinette's neglected childhood; the "charlatanerie," as she calls it, of her education; the donkey rides in which, as a girl of fifteen, she sometimes indulged; the unrestrained love of pleasure, the gambling, coquetry, and occasional dissimulation which marked her later years, for it seems these are precisely the "idiosyncracies" required to plan a cold-blooded judicial assassination. In similar fashion the reader is asked to believe that, because the queen was on intimate terms

with fast women of high rank, like the Princesse de Guéméné, she would be equally willing to accord her friendship to fast women of base position, like Madame de Lamotte; that because, in company with members of the royal family, Marie Antoinette would indiscreetly walk at midnight in the gardens of Versailles in so simple an attire that "it was almost a disguise," therefore she would be ready to hire as her accomplice in an infernal plot one whom she called a "barboteuse des rues," and to watch in amused concealment whilst, under her instructions, Mlle. Oliva personated the Queen of France, and received the homage of the duped and amorous Cardinal. When the scandal first became public the queen wrote to her brother, Joseph II., that Lamotte, "cette intrigante du plus bas étage, n'a nulle place ici et n'a jamais eu d'accès auprès de moi." When she was before the revolutionary tribunal the sole reference to the affair of the necklace was dropped on her assertion that she had never seen Lamotte, whilst that woman herself admitted in her examination, January 20th, 1786, that "elle n'a jamais eu occasion ni prétexte de parler à la Reine" (Campardon, p. 277). But it is essential to Mr. de Albin's theory that this intimacy, denied by both parties, did exist, that Madame de Lamotte "was well received by the leading society of the day," that she was "from position and descent a person likely to have been distinguished by the royal favour," and that the Cardinal had good grounds for his trust in her. However, when our author cites Comte Beugnot as witness to the good tone of Madame de Lamotte's circle, he forgets that this description of her associates applies only to the latter months of the adventuress's prosperity, when she had turned to pecuniary and social profit her position as the recognized mistress of De Rohan, for shortly before, when at Versailles, she had been, says the Count, surrounded by "fripons patentés" and "ne vit aucun homme en place, ni même personne d'honorable" (Beugnot, vol. i. pp. 33, 34). Again, the statement beginning, "The Duc de Penthièvre always showed Madame de Lamotte the most marked attentions," &c., implies that she was frequently his guest, yet Beugnot, the authority given, mentions only one such occasion, the night before her arrest. Moreover, the boasted patronage of Madame de Provence was but transitory, and turned to disgust when the princess found her compassion had been duped by a sham fainting fit. As to the following assertion (p. 8), we are completely baffled by it:—

"Viscount Barras, who was one of her intimate acquaintances, writes, 'Baron de Valois, a naval officer, introduced me to his sister, the Countess de La Motte; she was beautiful, good and kindly, and reputed to enjoy great influence; she kept up an extensive establishment and entertained largely.....She proposed to me to marry her sister. This union was about to take place when the course of events prevented it. Madame de La Motte went to Court and lived in fine style.'"

A foot-note refers to the "Memoirs of Barras, edited by G. Durny [Durny?], 1895." No page is given. Now the first volume of that identical edition is before us. Chaps. vi. and xvii. deal at

length with "the Lamotte creature and her husband." Whilst he regrets the youthful incaution which had led him into the society of "the rascally pair," there is no hint that he was even acquainted with the woman's sister. For the rest, under date 1784, Barras tells us:—

"One Valois, styling himself baron, like so many others at and since that time, introduced me to his sister, whom he called Countess de Lamotte.....She made pretensions to some little influence at Court. She kept up an establishment and received many people, notably Cardinal de Rohan, who frequently visited her, doubly attracted by licentiousness and magnetism.....The principal part in her social circle was played by Cagliostro.....She had married.....a former gendarme.....an utter mediocrity.....but endowed with that spirit of intrigue which the law defines as swindling. Husband and wife.....had concluded that, as a rule, only petty thieves are hanged, and that it is safer and more advantageous to operate..... on a larger scale."

After summarizing their development of this idea, he affirms that the queen was innocent of and a stranger to "this low intrigue," conceived by "odious swindlers, not less guilty than assassins," "who dragged her name and person into it" (Barras, vol. i. pp. 51-57). However, it is not to Barras's somewhat inaccurate reminiscences, but to Beugnot's character-study, that we must turn if we would see Henri II.'s bastard descendant, whether suffering from starvation or hampered by stolen wealth, yet always

"sans principes arrêtés sur rien, et se croyant tout permis contre un ordre social qui lui a tout ravi, et jetée dans ces cavernes de la civilisation où d'élégants coquins racontent, louent, exaltent des horreurs dont la bonne compagnie elle-même ne fait plus que rire" (Beugnot, vol. i. p. 37).

But his evidence, the result of long acquaintance with the adventuress, is also presented to us "from another point of view." Mr. de Albin tells us that "Beugnot, who assisted in destroying innumerable letters and papers of Madame de Valois the eve of her arrest, did not come across a single one of these letters" (i.e., the Cardinal's love-letters entrusted to Madame de Lamotte for transmission to the queen); "this would rather indicate they had reached their destination." Now it would be more accurate to state that Beugnot does not mention having come across any such letters; moreover, Lamotte, on the supposition that she did not forward these compromising epistles, would assuredly have burnt them immediately on their receipt.

Mr. de Albin again contravenes the evidence when he asserts, "The Cardinal hands over the necklace to a well-known trustworthy agent; the absurdities vanish, and we can more readily recognize 'le dernier acte d'une commission fidèlement remplie.'" That this "agent" was represented to be the "valet de chambre de confiance de la Reine" may be admitted; that he was known to hold that position may be safely denied. Mr. de Albin does not perceive that the unstable, indolent character which he imputes to the queen is incompatible with the supposition that she should in 1785 seek to avenge by a plot so hazardous to herself an offence committed by De Rohan eleven years before. On the other hand, he confesses that Madame de Lamotte "never pretended she was speaking

the truth" in her judicial examinations, yet he accepts without hesitation, and usually without notifying their origin, the libellous statements which in her vindictive fury she published in England, whither she had fled after her scourging and branding.

"What became of the necklace?" asks Mr. de Albini. "Madame de La Motte insists the queen had it," whilst acknowledging to have "received in the form of a gift" from her "a very valuable portion of the diamonds." Some of these were sold in Paris, some in London, by the count in April, 1785. The enormous sums realized by a portion of the loot are detailed by M. Campardon. But, says Mr. de Albini, even if the Lamottes did get some 20,000*l.* by way of commission from the queen, "this evidence was really of small importance, since they never denied the possession and sale of these diamonds." But our readers will probably have had enough of such argument. It should be noted, however, that in Appendix VIII. there is what purports to be a quotation from "Corres. secrète entre Marie Thérèse et le Comte de Mercy Argenteau," but is apparently a summary in French of vol. ii. pp. 178, 186. It refers to rumours attributing incestuous immorality to Madame Adélaïde (daughter of Louis XV.), and is far more uncharitable than the original by reason of its omissions. "Jamais je ne pourrais me figurer," says an observer, "la possibilité des calomnies audacieuses, circonstanciées et atroces que j'entends débiter dans Paris contre un chacun indistinctement." Mr. de Albini might have thought over these words before giving credence to Madame de Lamotte's vile memoirs.

*Annals of Sandhurst: a Chronicle of the Royal Military College. With a Sketch of the History of the Staff College.* By Major A. F. Mockler Ferryman. (Heinemann.)

COMPARED to the other great educational establishments of the country the Royal Military College is in the matter of age quite a parvenu, for it began life only in 1802. Yet those who were educated there have in many cases played important parts in the history of the country. Only there, at Woolwich, and at Addiscombe was a technical education given to candidates for commissions in the army, and many have profited by that training. Apart from this Sandhurst is to our mind remarkable for having, during a little more than the first half of the century, been almost the only large scholastic establishment where a sound general education was given to English boys. A boy might pass through Eton creditably and yet be ignorant of the elements of geography, of the barest outlines of history, of anything beyond the first four rules of arithmetic. He might also be unable to read a page of easy French or German. At Sandhurst—in addition to the purely military subjects, fortification, military drawing, and surveying—landscape drawing, French, German, Latin, history, geography, arithmetic, Euclid, easy algebra, and rather less elementary mathematics were taught.

The Royal Military College has gone through many vicissitudes, and witnessed many changes of system, but throughout it can be confidently asserted that it has ren-

dered most important services to the army. Its founder was that Duke of York who has been so much sneered at by latterday military experts, but who, although an indifferent general, was a humane man, improved both the discipline and comfort of the army, and at all events founded three institutions which live to this day: the Staff College, the Royal Military College, and the Duke of York's School.

Before 1801 Woolwich was the only military academy. Intended originally for the training of artillery officers, it also trained engineer officers late in the eighteenth century. What is not generally known is that it educated a certain number of boys who entered the infantry and cavalry. The Royal Military College was due to a royal warrant of March, 1801, and was opened on May 17th of the same year at Great Marlow. The original intention was that at the new institution should be educated, at the expense of the State, sons of officers deceased or in straitened circumstances. It began with 16 cadets, and there were 42 pupils at the end of the year, including 5 educated at the cost of the E.I. Company for its service. A year after its foundation the number of cadets was by royal warrant increased to 400, of whom 100 were to be educated free, the remainder being sons of officers paying a reduced rate, or the sons of civilians who were charged full rate. The rooms rented at Marlow were only intended as temporary make-shifts, and in the winter of 1812-13 the cadets were transferred to Sandhurst, where a fine building had been in the mean time constructed. About 1817 the number of free cadets, all orphans, was reduced to 80. Cadets paying small fees according to the rank of their parents in the army or navy were brought down to 130, while the sons of civilians, bringing up the total to 412, had to pay 125*l.* a year. In 1820 the orphans were reduced to 10. A few years later the orphan class was abolished. The number of the cadets had also been diminished, the establishment having in 1832 been reduced to 180 cadets, at which figure it stood till the change of system in 1858. Up to 1832 about 30,000*l.* a year had been voted in the Estimates, but in that year the College was made self-supporting, and remained so until 1858. Then came a succession of changes. The age of admission, by competitive examination, was fixed at from 14 to 16, instead of from 13 to 15 as of old. In 1862 the establishment was increased to 250, the age of the cadets being fixed at from 16 to 20 for infantry and 16 to 22 for cavalry. The length of the course was reduced to one year. More liberty was likewise granted to the cadet. From 1865 to 1870 the establishment was 300. In 1870 commissions were granted direct to those young men who were successful at periodical competitive examinations, and the Royal Military College was closed. In the following year it was reopened, on the principle that those who passed out in the first class had their commissions antedated by two years and those in the second class by one year. In 1873 a most foolish and unsuccessful scheme was introduced. It consisted of calling up sub-lieutenants, after they had been with their regiments a few months, to go through a course at the Royal Military College, where

they were treated pretty much as if they were cadets. Naturally the plan failed, and in 1874 another change was introduced. Those gentlemen who had passed the competitive examination were given commissions as sub-lieutenants unattached, and kept at the Royal Military College till vacancies in regiments occurred. This system also failed, and in 1877 the old plan was resumed. Till 1892 the period of instruction was one year; after that six months' additional residence was required.

As to the Staff College, not much of interest is related by the author. It took its rise in an institution founded in 1799 for the purpose of educating officers for the staff. It was first placed at High Wycombe, from which cause, till a little over half a century ago, officer students were spoken of by the gentlemen cadets as "Wycombites." In 1801 it became the Senior Department of the Royal Military College; in 1813 it was removed to Farnham, and some years later to York Town, and it continued on the same footing till the foundation of the Staff College in 1857. The subjects taught were chiefly mathematics, surveying and military drawing, and fortification. French and German were optional. The possession of a certificate gave no claim to a staff appointment, in addition to which officers who became students were looked upon by their comrades with little favour, for their absence from their corps threw additional work on, and restricted the leave of, those who adhered to regimental duty. This was especially the case with the Guards. In 1856 a commission was appointed to inquire into the Senior Department. The commissioners exemplified its uselessness by stating that though between 1836 and 1854 216 officers had obtained certificates, in May, 1854, only 16 held staff appointments. Naturally the army had taken that lesson to heart, and the Senior Department was so little sought after that in 1854 only six officers were studying at it. This paucity of numbers may, however, be partially accounted for by the Crimean war.

The Staff College commenced its career at the beginning of 1858, and though at first it turned out a large number of crammed theorists without much capacity for the duties of the staff, subsequent modifications have resulted in its producing many really good staff officers, for the training is now more practical than it was at first. The number of students has been successively increased, and no graduate but obtains a staff appointment after a longer or shorter time of waiting.

The author of this book is a compiler rather than an historian, and although he has tried to lighten his pages by introducing notices of sport and theatrical performances, they are dry reading.

*African Nights' Entertainments.* By A. J. Dawson. (Heinemann.)

THERE are two points of view from which to regard a work like the present. If we might make use of words somewhat too big for the occasion, we might call them the artistic and the scientific. But the memory of a ponderous Dutch work, which called itself an "ethnographical romance," and which all the goodwill in the world failed to carry us through, rises up as a wholesome



warning. The stories before us, though worthy of serious treatment, do not call for such as that.

Considered as stories they are somewhat unequal; but the writer clearly has the root of the matter in him. We will omit the customary reference to Mr. Kipling, as though any one who described out-of-the-way places must perforce have learnt in his school. Yet one notices a familiar mannerism here and there, though a more obvious influence is that of R. L. Stevenson, with perhaps just a touch of Mr. George Meredith. The first story, 'The Annals of a Sainly House,' is in some respects the least satisfactory. It is evidently suggested by a well-known episode in the life of the late Sheriff of Wazan, and it seems as if the author had been to some extent hampered by proximity to his material. Photography is all very well, but it can never, to the end of time, do more than supply the materials for art; and if you photograph, you must practically give us all or nothing—that is, all as far as the camera can give it: not single figures or groups on a background touched in with oils or crayons. Not to lose ourselves in metaphor, the imaginative artist creates his characters all of a piece; he knows their thoughts and feelings as well as their actions. He who only professes to copy from life (we purposely avoid the word "realist," because it is susceptible of such different interpretations) can give but their outward aspect, except so far as personal intimacy supplies something more. Where his personal knowledge is confined to what people looked like and what they did, he is reduced to guesses at their inner life, and guesses, however plausible, will not square with the photographic method. At least this, or something like it, is what strikes one after reading the above story. The author does not seem clear in his own mind about Margaret Wycombe's character. If he had either known her intimately or created her there would have been no difficulty. Then the construction is irritating—documentary tales, if one may call them so, always are; and in this instance the idea does not appear to have been skilfully carried out. But, indeed, the theme is one which, if not touched off in one brief incisive sketch, such as only a master in this kind can produce, would require to be elaborated in a long novel. As it is, we have neither one thing nor the other—only a general sense of incompleteness. The reader feels that Julius Arnay wants more explanation, and whether this is a defect inherent in the photographic method or a mere device to tantalize us, the effect is equally unsatisfactory. How much better the same thing (with differences, of course) has been done in 'Ben Hamed el Askar'! perhaps because Mr. Dawson has here at any rate treated his material imaginatively. What it may have amounted to originally is one of those questions a critic has no right to ask or to discuss.

'The Richard Merlin Document' (to which we shall have to return presently) is written—we cannot conceive why, since it is supposed to date within the last ten years—in a detestable, semi-antique style, whose paternity we need not be at the pains to inquire into. 'Ben Ramar and the Christians'

is unsatisfactory in two or three ways: there is too much introductory matter (though that in itself is the best of the whole) for so short a sketch, and we ought to know what happened on board the yacht. If any one invents a story he may as well invent the whole of it; if it is intended only as a bit of bare fact, it would have been more telling given more baldly and briefly. 'The Prose of It' will probably remind readers of a poem by Owen Meredith which used to be a favourite with drawing-room reciters of a gloomy turn of mind, but criticism is disarmed by the quotation at the top; and critics have learnt by this time not to cry "Plagiarism!" every time one story recalls another. Neither shall we lay any stress on the fact that 'The Silver Knife' is in substance the same story as Stevenson's 'Bottle Imp.' We have no doubt that it is a piece of genuine Moorish folk-lore, though Mr. Dawson seems to have read a little into the tale here and there—not by any means to its detriment. It is a good thing well treated, and so—to have done with the literary aspect of the book—are 'The Adventure of Prince Djal-mak' and 'The Purser's One Romance.'

Morocco is a strange country, and we have always understood that strange and unpleasant things are apt to take place there. Mr. Dawson has not shrunk from setting down some of the most horrible. Whether such setting down be "legitimate art" is (we take it) chiefly a question of whether a man has the strength for it. The country is evidently described from personal knowledge and with that sympathy which is the only key to understanding. The Moor, though frequently guilty of fiendish cruelty, is not exactly a fiend; and it is precisely this distinction which Mr. Dawson shows himself able to understand. He is less clear (and with reason) about the Hâdi—the Morocco Jew; yet even in this case we come upon a sentence or two showing that he realizes the influences that have made the creature what he is, and his shudder is not without a touch of compassion. The finer side of the Moor is shown in two stories already referred to—'Prince Djal-mak' and 'Ben Hamed el Askar'—and also in 'A Moorish Hero and Juanita' and 'A Morocco Parchment.'

In the four "West Coast" stories—their scenes are at Sierra Leone, Lagos, and in the Oil Rivers—the writer seems less sure of his ground. The picture left on one's mind is less vivid and convincing, and there are little touches which make one doubtful of the description being first hand. Terms like *sampan* and *gunyah* may have been wilfully imported from distant regions to add piquancy to the effect, though it looks as though they were intended for local native words; but one is certainly left with the impression that on the West Coast one man carries a hammock and its occupant (p. 184)—how, one is not told; and a medical point, which need not be particularized (it occurs twice over), strikes us as not in accordance with ordinary tropical experience. 'The Purser's One Romance,' already referred to, is the best of these four stories; and those who read between the lines may guess why.

It would not be fair to conclude a notice of this book without at least a glance at a

matter which, if not its key-note, is certainly insisted on with sufficient emphasis. Seven out of the fifteen stories deal, in one way or another, with the question of marriages between different races. One might say eight, and count 'Out Past the City Gates,' if there were any hint that "Garda" Den-bigh was partly of Moorish descent; but, so far as one can gather, he is only an Englishman born and brought up in Morocco and imbued with the ways of the country. And, so far, his story would seem to show that it is not really a question of race so much as of dissimilar training and associations. But if one looks for a definite pronouncement of Mr. Dawson's on the subject, it is in vain. Not that one has any right to expect "definite pronouncements" on any question from the literary artist; he presents you with concrete cases, in which the matter is worked out in one way or the other, and leaves you to draw your own conclusions. But as we happen to have seen a notice of this very book in which it was treated as a sermon on the text that interracial marriages "won't do, nohow," it seems only fair to point out that we must take all the stories together. Richard Merlin, indeed, generalizing from his own most painful case, affirms this thesis emphatically. Ben Hamed el Askar shows a different case in a very different light, and there is no doubt as to which way the narrator's sympathies go. Richard Merlin indeed, it seems to us, has drawn his own moral after a somewhat distorted fashion:—

"Pay you no sort of heed or attention to the vapourings of the universal and racial brotherhood gentry; cleave you to the caste and colour which is yours; for, if you break this law, you do that thing which without fail brings a sore punishment at its heels. Look at me!"

Considered dispassionately, this means that, if Merlin had tried to seduce a girl of his own "caste and colour," he would probably have got off with a greater or less degree of temporary social ostracism, whereas, among the Moors, he suffered worse things—so much worse that one loses sight of his dastardly conduct in the horror of his fate, and the poor girl's devotion, which might have been expended on a worthier object. It never seems to occur to him that what he had transgressed was not so much "racial instinct" as universal morality; and the same reflection must have forced itself on readers of 'Beyond the Pale,' a better-known exposition of the same thing. As for this same racial instinct, a good deal of nonsense is talked about it, and probably will be till the end of time. It is absurd to suppose that there can be no equality between races—if equality means equal rights and intercourse on a friendly and sympathetic footing—without intermarriage, as if there were no alternative but fusion or internecine warfare. And as to the question of marriage, we suspect that it is largely a personal matter, coming into the category of the things St. Paul meant when he said that whatsoever is not of faith is sin. That instinctive antipathy which two given people—say A and B—feel when thrown together is nature's danger-signal warning them against an undesirable alliance. Two others—say X and Z—are attracted to one another, and never become aware, unless from outside representation, that there is any racial diffi-

culty at all. This is a case in which the man—and still more the woman—is the measure, not of all things, but of the particular point under discussion. We should like to ask—only, after what has been said about the story-teller's point of view, it would not be fair—whether, in the author's opinion, the race feeling ought to override the claims of ordinary—shall we say conventional?—morality. 'Out Past the City Gates' seems to say yes; 'The Treatment of Briery,' yes, too, but more doubtfully. Briery's friends, indeed, thought he would ruin himself if he ran away with the English girl who had, foolishly enough, married a native lawyer at Lagos, and they resorted to strong measures to save him, as the young man's friends did in 'Plain Tales from the Hills'; but this story is quite different, both in development and catastrophe. But they thought they had done more harm than good, and wished they had left the intrigue to run its course, when he ended by marrying Chief Adrah's daughter. But our author would by no means thank us for treating his book of stories as a problem novel. It cannot be recommended as light reading for summer afternoons; it is strong meat, and by no means to be left in the way of nervous persons. But we thank him for it, and hope he has not exhausted Morocco.

*Pietro Carnesecchi e il Movimento Valdesiano.*  
Da Antonio Agostini. (Florence, Seeber.)

For the historian who suffers his mind to dwell on the "might-have-been" there are few more depressing subjects of contemplation than the abortive attempt at Reformation made in Italy during the first half of the sixteenth century. It and the slight effort in Spain wholly failed of success, yet of all the efforts of the kind they may be said to have deserved it. Untainted by selfish personal aims as in England, uninfluenced by social or political discontents as in Germany or France, the movement initiated in the so-called "Society of Divine Love" at Rome, and similar coteries in Venice, Naples, and various cities, so far as it had a practical aim, was directed solely to the revival of a purer and more primitive Christianity. There was no notion of dividing the Church or interfering with the spiritual supremacy of the Pope. Cultivated gentlemen and ladies, many Churchmen among them, met and talked theology. To them came Don Juan Valdez, Papal chamberlain and Castilian noble, courtly, modest, and devout, a Spaniard of the best type—and Europe produced no finer type in that century. In his Chiaia villa he received "priests, friars, men of letters, philosophers, thinkers whose bent led them to concern themselves with the problems of the faith, gentle, sensitive souls dissolved in mystic idealism, repelled by the turmoil of the world, and flying to faith as to a port of safety." Conspicuous among them were the Capuchin Bernardino Ochino of Siena, Pietro Martire Vermigli, the humanist Marcantonio Flaminio of Imola, who had abandoned Horace and Virgil for the Psalms, and Giulia Gonzaga, a beautiful and learned widow, whom Bernardo Tasso had celebrated. In full sympathy with them, for the most part their personal friends, were such men as the

cardinals Pole, Contarini, and Morone, and Bishop Giberti of Verona (who, *pace* Signor Agostini, was never a cardinal), to whom may be added Vittoria Colonna, the poetess. A book once famous, now hardly to be found save in a library or two, the 'Benefizio di Cristo,' was the text-book of the school, and justification by faith their theme. Valdez seems to have held this doctrine, not yet anathematized, as firmly as St. Augustine or Luther himself; but he was not prepared to follow Luther into all the inferences he drew from the doctrine. A gentle mysticism, with an optimistic faith in human nature, appears to have permeated his religious conceptions.

Among those who came under the influence of Valdez was Pietro Carnesecchi. Sprung from a not undistinguished Florentine family, friendly to the Medici, he was brought to Rome (where he had already lived in the house of Cardinal Dovizzi, his kinsman) by Clement VII., who made him his protonotary and first secretary, gave him canonries and other preferments such as a layman could hold, and generally befriended him. As a young man he was noted for beauty both of person and character, as well as for courtly manners and strictness of life. All his more eminent contemporaries seem to have loved him. Allusions to him are frequent in the writings of such men as Berni, Casa, and the other "wits" of the day. Pole delighted in his society, as his letters testify, and saw much of him during his life in Italy.

The death of Clement VII. left Carnesecchi in the possession of comfortable means and the enjoyment of ample leisure at twenty-five, and from that time he seems to have devoted himself to the study of theology in a more or less *dilettante* fashion and the cultivation of his friends' society. He presently visited Naples, where he came under the influence, as has been said, of Valdez. There he remained till 1541, when, at Pole's invitation, he went, with his friend Flaminio, to Viterbo, where the English cardinal had taken up his abode as Papal Legate for the Patrimony. The three friends studied the Bible together, Flaminio taking the chief part in expounding, as Pole wrote to Contarini. In the same year Valdez died, in the arms of an archbishop.

This was, however, the end of tranquillity for Carnesecchi. The attempt made at Ratisbon, by Contarini, Melancthon, and other moderate men, to find a *modus vivendi* between the new doctrines and the existing order, foundered upon the intrigues of Francis I., alarmed at the prospect of a united Germany; and the next year Paul III. brought the Inquisition into Italy. Ochino, Vermigli, and others fled from Italy and joined the more advanced Protestant sects, while such men as Pole and Contarini, unable to face so complete a breach with Rome, gradually fell back into line with the official system, even so not wholly escaping suspicion of heterodoxy. Morone was even imprisoned for a time, many years later, under the savage rule of Paul IV.

Carnesecchi remained, quietly leading the same life as before. The friendship of Cosimo de' Medici probably protected him for a time; but the Holy Office had its eye on him. Those were days, as one of its

own high officials remarked, when any one who led a retired life incurred the suspicion of Lutheranism. In 1546 he was cited to appear at Rome; but the Duke of Tuscany, the cardinals Pole and Salviati, and other influential persons made interest on his behalf, and the proceedings were stopped. Nevertheless he found it a convenient moment to go and look after some benefices which Clement had bestowed on him in France. Catherine de Médicis had just become queen, and a Florentine, especially so faithful a "servant" of her family, was sure to be welcome at her Court.

The accession of Julius III. made Italy a safer place of abode; but Carnesecchi lingered in France for some years longer. In the summer of 1553 he went to Venice. The old Valdesian group was much broken up. Some had fled, some had perished on the scaffold or at the stake. Flaminio and Contarini were dead. Pole presently returned for the last time to England as Papal Legate. More than once Carnesecchi's thoughts turned towards Geneva; but though his speculative opinions coincided more and more with those of the northern reformers, the idea of schism was repugnant to him. He even viewed with regret the progress which the revolt from Rome was making in the Teutonic countries. To the end he neglected none of the ordinary observances of his Church.

On the death of Julius and at the end of the three weeks' reign of his successor the party of conciliation allowed themselves for a moment to hope that Pole or Morone might be elected. The Conclave, however, preferred Caraffa, and Morone, as has been said, instead of going to the Vatican, went to Sant' Angelo; nor was it long before the Pope, not content with openly reviling Pole as a heretic, desired his presence at Rome. The English cardinal, however, was too wise to trust himself in the hands of his former friend. Carnesecchi was easier to reach, and an imprudence of his own gave an opening. A certain friar from Siena, who happened to be at Venice, in the course of a sermon said hard words of the Duke of Tuscany. Carnesecchi called on him and remonstrated without effect. Then they fell to disputing over a passage in St. Augustine, which Carnesecchi interpreted otherwise than in the sense usually taken by theologians. The friar cried out upon heresy. "You," retorted Carnesecchi, "are the most arrant beast that ever went on two legs." This elementary bit of repartee sent the friar off to complain to the cardinal legate, who, however, was his opponent's good friend; and the friar departed muttering, "There is an Inquisition." In due course the brief came, summoning Carnesecchi to Rome within thirty days. As on the former occasion, he made no attempt to escape, but remained quietly at Venice, pleading ill health as an excuse for not going to Rome. The Signiory were not likely to give him up, and meanwhile Cosimo and other friends made interest for him as before. The case dragged on; it took the judges five months to arrive at a preliminary censure, and it was another year before sentence was pronounced. Carnesecchi was deprived of all his benefices, and declared to have incurred the penalties due from impenitent heretics. It was



distinctly a case in which absence of body was better than presence of mind. For the time an effigy had to serve the turn.

A worse blow had meantime fallen on Carnesecchi in the death of his friend Pole. Rather imprudently he allowed himself, in a letter to Donna Giulia, to express regret for the submissive terms in which "England," as he calls him, had on his deathbed professed his loyalty to the Papal See. Nine years later this letter was brought up at his final trial, and matters were not improved by the way in which Carnesecchi, then an old man in broken health, shuffled when interrogated about it.

The sentence was pronounced in April, 1559. In spite of all the Pope's fulminations, the Signiory refused to surrender the culprit, until the sudden death of Paul in August allowed men to breathe again. Morone was at once released, and a joyful mob broke into the prisons of the Inquisition, and set free some four hundred persons, among them many of Carnesecchi's old friends and associates. A period of tranquillity followed. Pius IV., good easy man, was far too much occupied in engineering the Council of Trent to a successful issue to have much time for "smelling out" heretics, even if he had been inclined that way. So far from it, in May, 1561, "the Holy Office, accepting the view of Carnesecchi's proctor, pronounced a sentence declaring the Protonotary innocent, free, and immune from any taint of heresy," and the Pope confirmed it by a *motu proprio*.

All went well till the end of 1565, when Pius IV. died, and, to Carnesecchi's horror, the arch-inquisitor Michael Ghislieri, known familiarly as the Cardinal of Alessandria, was elected. With the instinct of a hunted animal he fled to Florence; but the Duke was now a broken reed, and his fate was at hand. The new Pope had been one of his judges in the days of Paul IV., and all the secrets of the Inquisition were in his hands. In April, 1566, died his faithful friend and patroness Giulia Gonzaga. Pius V. had had his eye on her for some time, and as soon as the breath was out of her body sent orders to the Viceroy of Naples to impound her papers. Carnesecchi's presentiment was quickly fulfilled. An urgent message came to the Duke of Florence, requesting that he would hand him over to the custody of the Holy Office. Cosimo had at the moment a controversy about precedence with the Duke of Ferrara, and wished to have the matter settled by the advancement of his own style to that of Grand Duke, which the Pope had it in his power to confer. With an interest like this at stake, what was the life of an old and loyal servant of his house worth? Carnesecchi was arrested—some say at the duke's own table—and carried to Rome. His fate was practically decided when he left Florence; but the Holy Office, in its genial fashion, would play with its mouse for a while, and for a whole year Carnesecchi was baited and badgered into prevarications and contradictions. Old and sickly as he was, he was even given "a touch of the cord," on the chance that he might reveal names which would afford opportunities of further sport. Some such did escape him, but he found means of communicating with those whom he had unwillingly denounced and warning them to provide for

their own safety. After eight months Cosimo felt a touch of shame for having acted as "catchpoll to the Inquisition," and bade his ambassador Serristori say a word on Carnesecchi's behalf. He also wrote himself, asking the Pope to hasten the proceedings, and acquit if possible. Serristori thought it unwise in the circumstances, but spoke to Pius on the subject. "If he had committed ten murders," replied the saint, "there would be no difficulty; but the case is in the hands of the cardinals, and I cannot do what you ask." He hinted his fear that matters would go to extremities. A grotesque point in the proceedings was that old charges were brought forward long antecedent to the date when the Holy Office had itself declared the victim free from all taint of heresy. But one is reminded throughout of the methods of the late Mr. Squeers, who, if sublunary concerns still move him, must surely regret that he missed his chance of canonization by being born in Yorkshire in the nineteenth century instead of at Rome in the sixteenth. On October 1st, 1567, Carnesecchi went to the block "with a firm step and a serene countenance," wearing a white shirt, and holding in his hand a new pair of gloves and a white handkerchief. He died, as he had lived, a Christian and a gentleman.

This story, which Signor Agostini has told without a trace of party feeling—we lay down the book hardly knowing whether he thinks Carnesecchi an ill-used person or not—may be commended to those students of persecution who are inclined to say "six of one and half a dozen of the other." Can they give an instance of any Protestant potentate demanding the surrender of one who was not his subject and in no way dangerous to his State, that he might punish him for his opinions only? We cannot recall any.

*The Clan Donald.* By the Rev. A. MacDonald and the Rev. A. MacDonald. Vol. II. (Inverness, Northern Publishing Company.)

THERE has been some delay in the appearance of this work, but in view of its fullness and importance no apology is necessary from the learned compilers. The first volume brought the book down to the fall of the Lords of the Isles in 1493. In the second the leading offshoots of that princely race form the subject of inquiry. As several of them came into prominence before the downfall of the parent stem, the thread of the story is not taken up from the date reached in the first volume, but for the sake of clearness the story of each branch is told separately and continuously, the convenience of which arrangement is rightly thought to outweigh the defect of occasional "overlapping" when all or several of the houses were engaged together in movements of policy or war.

The eldest branch of the Clan Cholla treated of cannot strictly be called MacDonalds, as the MacRuairis or Macrories of Garmoran trace from a younger son of Reginald MacSomerled, and a brother of Donald, the eponymous hero. Their lands of North Kintyre, Bute, and Garmoran gave them great territorial importance, and in 1284 MacRuairi, Angus Macdonald, and

Alexander Macewen of Lorn, who were present at the Parliament which settled the crown on the Maid of Norway, are generally said to have represented the possession of all the isles and western mainland. A genealogical point arises in the MacRuairi pedigree. Christina Nic Ruairi, daughter of Allan the then chief, appears as heiress of her father to the exclusion of her brother, a most unusual Celtic arrangement. On this some authorities have based the theory that Ruairi MacAllan was illegitimate. Our authors deny the inference, in which they may be right. But it should be noted that in the first volume a somewhat similar state of things, the coheirship of the two daughters of Ewen of Lorn, led them to infer that Alexander de Ergadia in Bruce's time was not Ewen's descendant. Christina resigned her lands to the king, who seems to have regranted them to Ruairi. They were afterwards forfeited; but on the murder of his son Ranald at Perth, in 1346, Ruairi's daughter Amie was heiress of the North Isles. Christina is in other respects an interesting figure. Her daughter by the Earl of Mar became the wife of Robert Bruce, and the numerous Scottish and English houses which can trace their descent from the Stewart kings are through her deducible from Somerled. She seems to have been creditably devoted to her great son-in-law. The race of Ruairi had their full share of the conflicts of their day, especially with regard to their claim to Bute, contested by the Stewarts, and generally on behalf of the Norse interest in the Isles. It is a pity that our authors should quote that palpable modern antique 'The Bluidy Stair' in this connexion.

Amie, the last of her line, carried the great possessions of the Siol Ruairi to John, Lord of the Isles, and, though certainly his lawful wife in face of Holy Church, was ungratefully set aside by Good John for Robert II.'s daughter, on whose issue the sovereignty of the Isles was settled, though large territories consoled the family by the former marriage.

The Clan Allister of Kintyre is an undoubted branch of Clan Donald, descended, our authors correctly hold, from Alastair Mor, second son of Donald of the Isles, and younger brother of Angus Mor. As a Highland tribe they do not seem to have enjoyed a strong position, although obviously numerous, acting generally as followers of Clandonald South in the Isles and in Ireland. In the middle of the fourteenth century they are found taking part in a contest between branches of the O'Neills in Ulster, and therein opposing a sept of their own race, the offspring of another Alexander, the Lord of the Isles who was dispossessed by Robert Bruce. The most notable fact about the Clan Allister is that though still to be found in their original seat, and still represented (though not in the old seat) by Somerville Macallister of Loup, they early wandered into the Lowlands, where in several counties they are found in some force under the name of Alexander. One of such colonizing houses was that of Menstrie, which settled on the property of the Argyll family in Clackmannanshire, and attained literary and political celebrity in the person of William Alexander, Earl of Stirling. It is noteworthy that in the days of

that sanguine and speculative minister there was an exodus of Clan Allister to Ireland, which can hardly be dissociated from their racial connexion with him. In 1613 John MacAlexander, or Alexander, descended from Macallister of Tarbert, in Kintyre, settled with others on the lands of Eredy, barony of Raphoe, county Donegal, under Sir James Cunningham, of Glengarnock, Ayrshire, an intimate ally (and mortgagor) of Alexander, Earl of Stirling. In this person the late Dr. Charles Rogers ('Earls of Stirling and House of Alexander') thought he had discovered the ancestor of the modern Earls of Caledon. Be this as it may, it seems probable that Stirling was endeavouring to relieve a "congested district" of Scotland which about this time certain of the tribe were clearly making too hot for them, while the Campbells were beginning to swarm in the neighbourhood. It was possibly as a result of some such beneficent interference that the Earl of Stirling in 1631 induced Archibald Alexander, or MacAlexander, of Tarbert, to acknowledge him as his chief, a proceeding to which the Laird of Loup might have been supposed to have something to say.

As we have seen, the Clan Allister in the fourteenth century came across kinsmen in Ulster with whom they waged strenuous combat. It appears to us that these Macdonalds are rightly traced to Alastair Og, eldest son (*pater* the MacVuirich Seanachie) of Angus Mor, and Lord of the Isles. Alastair, like his uncle, suffered for his opposition to Bruce and maintenance of the old Celtic policy of playing off English influence when possible against the feudal kings of Scotland. As Edward I.'s "Admiral of the Western Seas" he distinguished himself by much zeal and ability (as in storming the castle of Rothesay, and capturing the Steward of Scotland in 1297), and naturally lost all when Bruce had established his throne. His sons betook them to Ulster, probably the cradle of the race, and reappear in the curious capacity of hereditary mercenaries or captains of galloglachs (literally foreign youths or warriors) in the service of various Irish chiefs. Thus John Dubh, the eldest son of Alastair, and his descendants appear by the side of O'Neill as "Macdonald Galloglach." Other scions of the race filled the same office in Connaught for O'Connor, others for the Burkes of Mayo, while an ancient sept of Galloglaich in Leinster, that of Tynekill, maintained erewhile by no less a potentate than Queen Elizabeth, is still represented by the Rev. John Cotter Macdonald, D.D., a dignitary of the Church of Ireland. These Irish chapters are novel, and seem to be ably compiled, though, of course, for the most part a record of interminable feuds. A literary curiosity may be noted: the submission (preserved among the Irish State Papers) of O'Neill's captain, Gillespie Macdonald, to Henry VIII. The careful terms in which he is made to renounce the Bishop of Rome are highly characteristic of the time.

Returning to Scotland, we find the next oldest branch in the Macdonalds or MacIains of Ardnamurchan, a district which, as part of Garmoran, was a very ancient possession of the race of Somerled. We have seen the MacRuairis in enjoyment of it;

for a time it belonged to the Macdougals; then passed by the king's grant to Angus Og, Lord of the Isles, who, it seems, granted it to John Sprangach, his brother, from whom the MacIain patronymic. John Sprangach appears, like most of his house, to have been an Anglophil, and held from Edward I. the extraordinary office of an English Baron of the Exchequer. Like his eldest brother Alastair Og, he was evidently deep in the counsels of the English king. His immediate posterity are not notable; but when the great tribe of Donald began to be split up, as the house of Isla declined, the MacIains began to come to the front of affairs. In the early struggles between the Crown and the islanders MacIain followed his lord. Alexander of Ardnamurchan fought at Harlaw under Donald, and his son took part in 1431 in the first battle of Inverlochy. For these services John had great gifts from Donald Balloch, as well as from the prince of the isles, on his release from Tantallon. In the time of John's grandson, another John, all this is changed. The then MacIain is one of the first to submit to the king after the forfeiture of 1493. Further, in order, it may be suspected, to remove a powerful rival as well as to prove his loyalty, he betrayed his tribesman Sir John Macdonald of Dunnyveg and his son, John Cathanach, to execution, and procured the murder of Sir Alexander Macdonald of Lochalsh. For these acts John MacIain received from James IV. various charters of the lands which formed part of the island lordship, including the old possession of Ardnamurchan, the castle of Mingarry, and the lands of Sunart, which had been in dispute between himself and Dunnyveg. After Donald Dubh's rebellion in 1501 the bailiary of Isla and the castle of Dunnyveg were added to the possessions of MacIain, now the most powerful chief of his race. With him, however, culminated the glories of his branch. One cannot sympathize with him when he is turned out of his Isla possessions by Alexander MacJohn Cathanach, whom he had vindictively pursued to Ireland, nor when, after escaping the slaughter of Flodden, he falls at Creagan Airgid, fighting against the chiefs of Dunnyveg and Lochalsh, whom he had so deeply injured. But the gift of the wardship of his infant son to Colin, Earl of Argyll, was a misfortune that must have stirred the pity of all his race. Campbell of Calder now appears in possession of lands in Isla, and the young heir dying before 1538, his sister, the wife of Robertson of Struan, resigned the lands of Ardnamurchan to the Earl, who afterwards obtained a Crown charter to the lands, which he granted to James Macdonald of Dunnyveg and the Glens, to be held under the Earls of Argyll.

The past loyalty of the MacIains to the Crown being thus forgotten, the representatives of the family now threw themselves into violent opposition, which did them no more good than their loyalty. They took strenuous part in the sanguinary wars between the Clan Donald and the Macleans, and for some generations held their own, in spite of the absence of Crown charters. The story of their decadence, their final ruin by the Campbells, their lapse into mere piracy, and subsequent

absorption into the Clan Ranald, is melancholy reading.

The history of the Macdonalds of Glencoe is wild and obscure, yet brought to historical prominence by one gleam of lurid light. Their lonely glen was part of the vast territory of Angus Og, the follower of Bruce, passing to him when the Macdougals were forfeited. After the ruin of the house of Isla the land, or part of it, was held *in capite* by the Campbells; but, as usual, the old possessors, in this case the Clan Iain Abraich branch of the Macdonalds—so called from John Fraoch, or Abrach, a son of the Lord of the Isles above mentioned—were able to retain the actual tenancy. John "of the Heather," or "Lochaber," is said to have been illegitimate, but clan genealogists were fond of bastardizing other lines. In this connexion the authors use, not for the only time, the ignorant phrase "*bar sinister*." It is surely not too much to expect writers of family history to know the difference between a "*bar*" and a "*bend*." A glimpse is afforded of the Macdonalds of Glencoe in 1501, when by "*a Fenian exploit*," says MacVuirich, they broke the hapless Donald Dubh's first prison. Though sound in their allegiance to the chief of their race, they seem to have been extremely zealous and happy in performing any exploits involving "*hersh*" and raiding in the occasional interests of their feudal superiors. To their convenient qualities in this respect, as well as to their warlike character, may probably be attributed the long life as a clan accorded to them by the chiefs of Argyll. This relation always aggravated the hatred with which that house were regarded when they occasionally stepped in as the vindicators of justice and civilization, and no doubt was looked upon as an additional element of turpitude in the notorious massacre of Glencoe. The traditional kindness of the tacksman of the Isle of Heiskar, six miles west of Uist, who, on hearing of the misery of Clan Iain Abraich, filled his birlinn with meal, and through the winter seas steered it to Loch Leven for their relief, is the most interesting addition made in this volume to the oft-told story of a crime.

Clan Ranald naturally occupies a large space in the volume. The very name of the race that sprang from Reginald, John of Isla's eldest son, the chief who loyally installed his younger half-brother in the dominion of the Isles in accordance with his father's settlement, connotes the chivalry exhibited in later times on many a field. But naturally these matters of more or less recent interest are for the most part common knowledge, and our authors only relate what may be gleaned from other sources, although necessary for the completeness of their monograph. The early history of this branch consists mainly in struggles, first with the MacGorries, descendants of Godfrey, Reginald's brother, and afterwards with the Clan Donald North or Macdonalds of Sleat, for the MacRuairi lands of Garmoran and the North Isles. The Clan Ranald, however, seem to have held their own with advantage, *Dh' aindeoin eò theirreadh e*. Our authors seem to have no doubt that the death of Dugal in 1520, and expropriation of his race from the chiefship and territories appertaining, were justified by Highland



usage. We confess we have a doubt, in view of the apparent bad blood previously existing between the chief and his successor, Alexander Allanson, whether private ambition, as many traditions suggest, was not the true cause of his ruin. The assumption by John Moidartach, Alexander's son, of the title of *Captain of Clan Ranald*, also seems to indicate that, though leader, he did not esteem himself hereditarily the head of the race. His father, as Tanistear, would be quite in the order of succession, but apart from the question of legitimacy it would seem that Dugal's issue should have had their turn. The position of Ronald Gallda, in whose interest the battle of Blarlenie was fought, seems indeed to be shown to be untenable whether on feudal or Celtic principles. The later history of the clan is very well told, and a good light is thrown on the origin of that gruesome struggle between the Macleods of Dunvegan and Clan Ranald in the last half of the sixteenth century, of which the massacre at Eigg was one of the incidents.

The Macdonalds of Glengarry, like the house of Clan Ranald, are so well known in the general history of comparatively modern times that it is needless to recapitulate that part of their annals. They descended from Donald, second son of Reginald, and grandson of John of the Isles, and their possession of North Morar and Glengarry dates from the fourteenth century. Their hereditary enemies were the Macintoshes—to whom the bailiary of many districts in Lochaber, including Glengarry and Keppoch, was granted by John, Earl of Ross, in 1446—and the Mackenzies, with whom their territorial struggles were famous.

We think that the writers have disproved the burning of Kilchrist with its congregation. The church, it appears, was then in ruins, and the minister whose lands were raided was the proprietor of Kilchrist, but parson of Killcarnan, so our readers may listen to the old pibroch without a qualm. Montrose's was brought the Glengarrys to the zenith of their fame. Lord Macdonell and Aros was one of the stoutest of the supporters of Alister MacColl Ciotach, and was not ungratefully treated by Charles on his restoration. We wish the writers had brought more cogent arguments to disprove Mr. Lang's damaging onslaught on young Glengarry of the '45. It is grievous that such a line should have produced a "Pickles the Spy."

The Macdonalds of Dunnyveg, Clan Iain Mhor, or Clan Donald South, were descended from John Mor Tanistear, half-brother of Reginald of Clan Ranald and next younger brother of Donald, Lord of the Isles, son of John and Princess Margaret of Scotland. The Tanistear's first public appearance is in England about 1388, when he and his brother were negotiating an alliance with Richard II., in accordance with the usual policy of the Isles. It seems to us that this affords a clue to the tradition of the appearance of that monarch in Iola after his dethronement. At any rate, if the Richard afterwards kept at the Scottish Court was an impostor, the place of his first visit to Scotland was singularly ill chosen. Besides large possessions in Iola and Kintyre, John Mor acquired with the heiress of the Bissets

the seven lordships of the Glens in Antrim, a district which was of the greatest strategical value in the wars with the Crown. John Mor's murder by Campbell in 1427, of which King James I. was supposed to be the instigator, accentuated the hostility of Donald Balloch, his son, who throughout a long life was a thorn in the side of the Lowland government, and on different occasions wielded the whole power of the Isles. His history is written large in chronicle. A small point of criticism is that the authors conceive he cannot have been a knight, although he styles himself *miles* in a deed. But in the fifteenth century and earlier knighthood was frequently conferred by others than the sovereign:—

Sir John of Hyndford, 'twas my blade  
That knighthood on thy shoulder laid,

says Douglas in 'The Lady of the Lake.'

Sir Donald Balloch, the man of Inverlochry and the treaty of Ardrornish, died in peace in 1476. The revolt of the Clan Donald South against James IV. was recounted in the first volume. John of Dunnyveg and John Cathanack, son and grandson of Donald Balloch, we have seen were delivered to execution by their relative MacIain. The subsequent fortunes and ultimate fall of the clan, with their wars in Scotland and Ireland, are well told. James of Dunnyveg, who died, it is believed, at the hands of O'Neill in 1565, was at one time the most powerful, and in some respects the greatest, of his race. After the death of the last Sir James of Dunnyveg in 1626, the headship of Clan Iain Mhor devolved on Colla Ciotach, who, and whose more famous son Alastair, will be dealt with in the forthcoming volume.

The founder of the race of Macdonald of Keppoch was Alastair Carrach, fourth son of John of Isla and Lady Margaret of Scotland. Alastair's doings at Urquhart and Elgin in furtherance of his brother's claim on the earldom of Ross, and his part in the battles of Harlaw and Inverlochry, caused the forfeiture of the lordship of Lochaber, and thenceforth his clan, diminished in importance, held their lands in that district merely by the *coir a chlaideimh*. Their neighbours the Macintoshes, who had a grant of Keppoch in these early days, were not able to obtain possession until well into the eighteenth century; and as late as 1688, at Mulroy, "Macdonald took the brae on them" in the person of "Coll of the Cows." This sept has also a leading case of the deposition of a chief. Ian Aluinn seems to have lost the favour of his clan by surrendering a notorious thief to Macintosh, on condition that "his blood should not be spilled." Macintosh kept "a Highlandman's promise" and hanged him. For this weakness the tribe met and solemnly deposed their chief, electing his uncle in his place. Some of Iain Aluinn's progeny still remain in Lochaber, and are known as "the race of the elder brother." It is, we believe, the fact that the celebrated bard John Lom was of this race. If so, his indefatigable efforts to secure the punishment of the murderers of his young chief in 1663 are all the more creditable. The prowess of the Keppoch race in the Jacobite wars, though securing it imperishable fame, did not tend to its prosperity. Yet it was worthily represented in Lochaber till lately, and we look with in-

terest to the next volume, which is to deal with the genealogical details of Clan Donald, for some guidance as to its modern representation.

The last branch treated in this book is that of the Macdonalds of Antrim, founded by the celebrated Sorley Boy, a cadet of Macdonald of Dunnyveg or MacIain Mhor. While the last three generations of the chiefs of that family had their hands full in Scotland, the maintenance of the Irish interests of the Macdonalds fell more and more into the hands of Sorley, who had been appointed by his brother, James of Dunnyveg, the guardian of the Route and the Glens. The fate of Shan O'Neill, put to death by the Macdonalds, and his own successful encounters with the English, enabled Sorley to found the family which, under the title of Earl of Antrim, took so leading a part in the wars of Charles I.'s time, and which in the female line is represented to this day. There is much that is wild and picturesque in this part of the history of the Clan Cholla, especially the Elizabethan portion. The detailed account of the Macdonalds of Sleat, now represented by Lord Macdonald, is reserved for the next volume.

On the whole, we may congratulate the writers. If their style is by no means irreproachable, their story is clearly told, and, as far as we can check it, accurately. Such defects as there are in it arise from the necessary multiplicity of details and a certain self-denial in abstaining from traditional anecdotes, which, though probably too well known in the Highlands, would have been a relief to the Southron reader.

#### NEW NOVELS.

*As the Light Led.* By James Newton Baskett. (Macmillan & Co.)

In a volume of 392 pages, very handy in size and agreeable in type, Mr. Baskett traces the story of a hero and heroine from the ages of seven and three until they are well on in life as grandparents. This, it must be confessed, makes a very long story, and demands almost more of a reader's sympathy than one is ready to give. The heroine is unusually exacting. For love of her the hero undergoes a sudden conversion at a revivalist meeting. Unfortunately he was a Methodist and she was a Campbellite. Then he suffered total immersion, and she, looking on, tumbled in by accident, and he saved her life. Afterwards he nursed her through a dangerous illness. Then she went to college, while he remained a farmer. Education began to make her ashamed of him, and she began to have other fancies, but somehow or other by p. 270 they were married. Far too much space is given to the religious squabbles which fascinate second-rate American novelists, but it is a comfort that they are not resumed. The religious difficulties of the children and grandchildren are not touched upon, and whether they were Methodists, or Baptists, or Campbellites remains obscure. Mr. Baskett's style shows some want of taste and a good many absurdities of diction. His story is tedious, but he courageously restrains himself from negro dialect and from popular humour, and his book is therefore not without good points.

*The Married Miss Binks.* By John Strange Winter. (White & Co.)

THIS belongs to the best class of Mrs. Stannard's novels, and may be said to deserve a reasonable amount of popularity. There is little of the army in it, and though people with titles abound, we are not overwhelmed with their ideas, conversation, and peculiarities. The average novel-reader, however, likes to see amongst the *dramatis personæ* a few people of exalted rank. Here the author is not extravagant in her pandering to the popular taste, and concerns herself chiefly with the adventures, ways, and characters of distinctly middle-class people, Papa Binks being a milkman on a very large scale. A wholesome and pleasant creation is the old man, as is also his gentle, loving, simple, yet shrewd wife, an ex-servant. It was not necessary, however, to make Mr. Binks so unconventional in language as he is represented to be. A clever, intelligent man who has risen seldom errs grossly in speech, and often betrays himself only by intonation. The hero and heroine are pleasant enough, but the best creation is Miss Binks's married sister Polly. The business of her life is to do the correct thing, to ignore her origin, and become intimate with people of position. She is a typical inhabitant of villadom, and, with all her superficial attractions and refinement, is hopelessly vulgar. A sister-in-law of Polly, a Mrs. Willoughby, is even worse than the former, for, in addition to being vulgar, she is spiteful and insolent. Of but moderate means, she gives herself intolerable airs. There is a pretty little love tale on which the plot to a great extent hangs; and altogether Mrs. Stannard may be congratulated on a very readable novel, which will be attractive to holiday-makers.

*The Crimson Weed.* By Christopher St. John. (Duckworth & Co.)

THIS is a book which many readers will not be able to lay down before they have finished it, a pretty satisfactory test of a good story. The tragic contrast between the passionate and the merely sexual, between the poetic and the commonplace, has full definition in the sad story of Maria Rabucca and her unhappy son. Such Philistines as Gilbert Otway, P.R.A., who ruined the brilliant young countess on a bachelor holiday from his suburban villa and the *placens uxor* therein, and the ineffable Mrs. Chandos-Smith ("in the name of the prophet—figs!"), provide a suitable and sub-fusk background for the real figures in the Italian family group. These are all striking, from the unrelenting old grandfather to poor, gifted, artistic, passionate "Luke Grey," whose intense and inborn lust of vengeance on the smug destroyer of his mother's happiness finally oversets the delicate balance of his mind. This item of hereditary weakness to some extent discounts the moral contrast which is the theme of the story. There is much method, however, and gnomic wisdom in his madness. That he lives in the past may or may not be to the discredit of his sanity. This author has an educated and fluent pen. We do not understand the *family portraits* of the Bigods of "Rinster." The Bigod of history, here quoted, dwelt "in his castle of

Bungay by the banks of the river Waveney." And on p. 170 there is a peculiarly atrocious Latin hexameter. Yet we are thankful for the measure of culture indicated by the writer of 'The Crimson Weed.'

*The Autobiography of a Charwoman.* As Chronicled by Annie Wakeman. (Macqueen.)

THERE is an obvious difficulty suggested by the form of composition of this volume, and it is not easy to distinguish between the autobiographer and the chronicler. The subject is the life and experiences of a metropolitan charwoman, one Mrs. Dobbs. Her history is told with very little restraint and much dialogue; and the narrative throughout is expressed in a form which is meant to represent the cockney dialect. There is a considerable amount of talent devoted to the composition, but it would be hard to say that it represents successful literary exertion. It may be conceded that the character described is a peculiar one, that with many good points it illustrates some quaint ethics, and that moral shortcomings are associated with much amiability and gentleness. But there is some sense of fatigue in reading the volume, and it can hardly be thought that the charwoman's life has received the most appropriate or interesting form of expression. The book may, however, be spoken of as a curious variety in fiction, and as one which merits attention.

*On Alien Shores.* By Leslie Keith. (Hurst & Blackett.)

'ON ALIEN SHORES' is a remarkably agreeable specimen of the modern domestic novel. The theme is met with frequently in fiction, but it is here treated in a lively fashion. The title may be explained thus. A young and delicate girl quarrels with her friends over an engagement, but adheres to her love. They contrive that he shall be sent away from her, and she takes refuge with his relatives in Scotland. Here her qualities are brought into contrast with the honest, but severe character of another woman. Unconscious of danger, the young wife is gravely compromised, and the unexpected return of her husband alone brings about peace. The story thus slightly sketched is written out at considerable length, but never with any cessation of interest. The dialogue is adequate, and Scotch forms of speech are not obtruded, though sufficiently indicated. The minor characters are cleverly outlined. As literature the book is pleasing throughout, and deserves recognition as superior to the mass of the fiction of the day.

#### PHILOLOGICAL LITERATURE.

*How to Learn Philology.* By E. H. Miles. (Sonnenschein & Co.)—A highly ingenious introduction to the somewhat amorphous and illusive science of comparative philology, or science still in infancy, and much encumbered with the swaddling clothes of arbitrary dogmatism and undigested controversy, is here provided in a judiciously catechumenical and catechismal form. Chapters on classical inscriptions and textual criticism are included. We have noticed a few blemishes and omissions. For instance, we find on p. 164 that in Latin Brugmann's assumed Aryan vowel trill, *r*, could pass into (i.) *ur*, (ii.) *or*, while (iii.) *ra* (*gravis*) is omitted, or else not

fully explained, p. 142, not to mention the possible *er* for *r* in *uber* (sb.), *verbum*. On p. 130 *kpeirrov* is presented for analysis, but *kpeirrov* is analyzed. On p. 76, *feido*, *πειθω*, ought to be under I., and *ides*, *πιθειν*, under III., instead of the reverse. Seeing that the main reason for supposing *ei* to be on a higher note than *ai*, *ai*, or *oi* is that the inherent pitch of *ei* is the higher, it is hard to see why the still higher *i* is on a lower note than the diphthongs. If the *e-em* of *iuvem* were developed from easy nasal murmurs, philologists should try to indicate the phonetic principles involved in assumed changes which seem at first sight unnatural, and not easy to reconcile with modern tendencies to reduce syllables containing a clear vowel to nasal murmurs or to trill murmurs. It ought also to be made perfectly plain that Aryan *m*, *n*, *r*, *l*, &c., are not equivalent to *m*, *n*, *r*, *l*, &c. On pp. 76 f. Mr. Miles ignores the stages of gradation represented by *φάερα*, *μάρτις*, *μυάομαι*. On p. 95 we find Latin *suēdhscō*—*suēscō*; but in view of *suētus*, why insert *dh*? The Doric *πράω* is fatal to the derivation *pi-sedio*—"sit upon," the semasiology of which verges on the comic; but this is the kind of science (?) which satisfies Teutonic authorities on whom sapient University Boards have set the seal of official, if incompetent approval, instead of frankly saying, as newspaper editors do with respect to correspondence, "the University of Bletchley is not responsible for any of the opinions expressed in the under-mentioned text-books." Teachers and examinees, and even those who want a guidetowards learning philology for its own sake, will find Mr. Miles's little book very useful and suggestive; while examiners—for whose eye alone this clause is intended—will find it a rich mine of questions and models for questions, and also likely to encourage the framing of concise answers.

*The History of Language.* By Henry Sweet. (Dent & Co.)—Mr. Sweet's answer to the preliminary question, "What is Language?" namely, "Language may be defined as the expression of thought by speech-sounds," seems at first sight simple and obvious; but when, after reading a few paragraphs, we find that it ought to mean "Speech-language is the efficient traditional expression of combinations of ideas by the logical articulation of speech-sounds, and implies the differentiation of word and sentence," we are reminded of the interpretation of Lord Burleigh's nod. Language as consisting of speech has been more clearly defined as "the symbolical representation of definite ideas and relations of ideas by articulate vocal sounds." Though "sh!" hardly belongs to language proper, the fact of its "consisting entirely of consonant"-al sound is immaterial, as elements of language are often reduced to a consonant, e.g., "that's true." It is satisfactory to find "defective imitation" acknowledged as a cause of "acoustic" sound-change in normal speech, and the "invariability of sound laws" judiciously whittled down to the undogmatic assertion that "if an apparent exception does not fall under some organic or acoustic law we should look out for analogy or some other external cause." There is a very unfortunate illustration under "Sound Laws": "If a child or a foreigner makes *through* into (*frun*), we naturally expect them to carry out this change of (*p*) in (*f*) everywhere." Of course, we need only expect it just before *r*. Many people say *dory* who can say *gory* with ease. We hoped that philologists had generally given up such assumptions as that the change of *p* into *t* is "contrary to the principle of avoiding unnecessary physical effort." In this case, and in many others, there is no scientific basis for calculating the comparative amount of physical effort expended in the average articulation of various sounds, nor does comparative ease of articulation necessarily involve comparative smallness of physical effort. We get upon very thin ice when we come to "symbolic roots"—an unfortunate term—which



seem to have arisen by what we may call "lingual gesture," an example being the root preserved in Latin *edere*. Now it is just as probable that *ed* or *ede* was originally the name for some common article of food as that it was due to sympathetic lingual gesture accompanying hand-gesture drawing attention to the teeth. Moreover, it is possible that *ed* or *ede* = "eat," is a comparatively modern Aryan vocable, and that several successive Aryan and pre-Aryan vocabularies had almost or altogether perished or been altered beyond recognition before its adoption. The interesting and original discussion whether Aryan is allied to Ugric languages has not yet reached a stage which entitles it to admission into a "history"; but perhaps such speculations are intended to enliven a popular primer. We do not like the terms "substance-words" and "phenomenon-words," but prefer the old "nominal words" (including especially names of concrete objects of sense), "adjunctive words," and "verbal words" (including especially words which "denote changing attributes or phenomena"). Thus the nominal words "whiteness," "heat," "call," are not so properly nominal as "man," "fire," seeing that they obviously imply the attributes "white," "hot," and the phenomenon of "calling" respectively, while "to water," "to cart," "to blacken," are not so properly verbal as "to come," "to carry." On p. 60 we read "such endings as Greek -os, Latin -us, are occasionally feminine, as in the Latin *manus*, 'hand.'" Surely Mr. Sweet does not always decline *manus* like *dominus*. On p. 102 we find "Greek *strōtos*," with an impossible accentuation. A short chapter on semasiology would have been interesting and instructive. Though hardly coming as close as it might to perfection, this little treatise is, on the whole, trustworthy, interesting, clearly expressed, and aptly illustrated by examples.

*Griechische Grammatik (Lautlehre, Stammbildung- und Flexionslehre, und Syntax)*. Von Dr. Karl Brugmann. Dritte Auflage. (Williams & Norgate.)—Even in respect to syntax this "Heft" is rather a treatise on comparative philology, with special reference to ancient Greek dialects, than an ordinary treatise on Greek grammar. For instance, declension and conjugation are not treated synoptically, so that the arrangement seems to presuppose a knowledge of elementary accidence on the part of students. The illustrations of syntax are largely drawn from Homer and Herodotus, and there is some comparative syntax. Prof. Brugmann has collected a vast mass of valuable material, and, of course, is a high authority on non-controversial points. But he is committed to certain general and special views as to phonetics which are to a great extent supported by a singularly free and arbitrary treatment of semasiological questions. The relation of fundamentally kindred significations has not yet been systematically studied to any sufficient extent, and until this is done and philologists leave off "taking care of the sounds and letting the sense take care of itself" there must be wasteful controversy and unscientific method amid all the parade of rigour and uniformity. Like Fick ('Ig. Wb. i,' vol. i. p. 469), Brugmann (p. 43) connects *θεός* with Middle High German *ge-dvās*, "Gespenst," Lithuanian *dvasė*, "Geist," although it is clear from Lith. *dvesti*, Russ. *dvochat'*, that the primitive root *dhves* meant "to breathe," of which sense there is not a trace in *θεός* and its kindred, or in Hellenic conceptions of deity. It is likely, too, that the German and Slavonic development of meaning was due to the Christian use of *πνεῦμα* and *spiritus*. It is accordingly safer to assume with Curtius a Greek root *thes* from *dhes* for *θεός* and *θεσσαραβα*, meaning either "beseech" or "grant." Brugmann also connects *θείω* with Old Church Slav. *zleti*, "cupere, lugere," though Skt. *dhrita-*, "resolved, ready," brings the root *dher* much closer in signification; but—worst of all—the con-

nexion of *εὐθέμετα* with Skt. *ghana-*, "kompakt, hart, zäh, dick," instead of with Skt. *dhana-*, "booty, wealth," *sudhana-*, "opulent," seems like a desperate effort to manufacture evidence for the view that before *e* a primitive labiovelar mute aspirate is represented by *θ*. It is more heroic than scientific to illustrate *πυρῆ*, *πύσσω* by Skt. *pyāksna-*, "bow-case," explained as a compound of *ēpi* and *āhati*, "er schiebt, rückt, streift." The derivation (§ 501, p. 441) *π-έω* (root *sed*), "sit upon," mentioned above is the only excuse adduced for the above analysis of *πυρῆ*, so that it would have been far better to leave the word without any derivation at all. Again, *τέκμαρ* (§ 95, p. 115) is associated with Skt. *caksh-*, "see," instead of Lith. *tikyti*, "to aim." Wilder is the association of *τένθη*, "gourmand," with Lat. *condire*, according to which *τένθη* ought to mean "cook" or "confectioner." The connexion of *κατά* with Lat. *cum* is too doubtful to be seriously propounded. To return to *πυρῆ*, the *π* may be a variant for *p*, as in *πτόλις*, *πτόλεμος*, and *\*πυρά*, from the root *bhugh* (cf. Skt. *bhuji-*, "folding," "fold"); but again, if *πυρῆ* be for *\*σπυρά*, we may compare Goth. *puggs*, Old Norse *pungr*, "bag," the semasiology being illustrated by Eng. *poke* (sb.), *pouch*, *pucker*, Lat. *sinus*. Neither of these alternatives, however, is entirely satisfactory. Again, it is hard to trace any connexion of sense between *ἀδόν*, Lat. *inguen*, and Swedish *ink*, "Blütgeschwür," except that there is blood in glands and there are glands in the groin. We cannot profitably connect *δένος* with Lith. *gėda*, "shame, disgrace," until we know more about *δανός* and *δονείν* (which Pindar applies to sound). Writers ought to make sure that a word has no near connexions, both as to ethnics and phonetics, before they go further afield. The older philologists have rushed at Sanskrit for their derivations; the younger exploit Lithuanian, Armenian, and Celtic, with much the same disregard of sober science. Most of the German philologists—Dr. Brugmann not excepted—are eager to get more results out of their researches than the collected materials warrant, and to use analogy in a very arbitrary way. For instance, it is not easy to see why *\*πός*, *ποδός* should suggest analogy with *ὀδός*, *ὀδόντος* or with *δός*, so that *πός* should be changed for a new form *πός*. At any rate, there is not more than a slight likelihood about the assumption, and *πός* remains virtually unexplained. It is unlikely that an "elder," *πρόσβυς*, was in early times regarded as a "leader" in general, Skt. *puro-gavā-s* (§ 112). He was a "leader in speech" in primitive society, and the "lead" is expressed by *πρῆς*, *πρῆς*, while *βυ-* and *CRETAN γυ-* are from the root *gu* (with labiovelar *g*). Before *u* and *v*, *u* and *f*, *γ* is regular; before *a*, *e*, *i*, *o*, *β* is regular, so that *πρῆςβυ-* ought to be noted as due to analogy, according to H. D. Darbishire's investigation. Thus in *πρόσβυς* Greek agrees with Sanskrit as to the meaning of the root *gu*, while in *βούγ* it differs from Sanskrit. Dr. Fennell was correct as to meaning, but weak as to phonetics, in suggesting that *-σγυ-* is a softening of *-σκυ-*. We must, of course, separate *γατρίη* from Lat. *venter* and Goth. *quithus* (for which *βερ-* or *γυτ-* would appear in Greek), and perhaps it is to be explained as a nasalized phase of the root which gives the English *cod*. We have been beguiled into detail so far that we can only recommend this edition to the careful and grateful consideration of all philologists.

## SHORT STORIES.

AN air of gloom and severity pervades the volume entitled *The Father Confessor*, and other Stories, by Dora Sigerson Shorter (Ward, Lock & Co.). Mrs. Clement Shorter herself describes the contents of the volume as stories of death and danger. The scene of nearly all is within the British Isles, and there are no references to either China or South Africa. The troubles

depicted are mostly domestic troubles due to excess of hope and fear, and there is no reason to complain of the literary setting they have met with. The writing is careful and accurate, and evidently the work of a well-practised hand. Mrs. Clement Shorter's readers would, however, receive more enjoyment from this collection of tales if they included some elements of contrast or variety. The book is, we may add, above the average of the many volumes of short stories which come to us for notice, in regard to literary capacity and execution.

*The Strong Arm*. By Robert Barr. (Methuen & Co.)—We have never liked Mr. Barr in his serious mood so well as in his humorous vein, and it will be long, we fancy, before he beats 'In the Midst of Alarms.' Yet he has the undeniable gift of the *sgéulaiche*, or story-teller, and would have deservedly won high honours in that capacity at the court of any Celtic kingleet. 'The mailed fist' of Germany has of late presented itself for celebration by his pen, and it may be said that he is no whit inferior to Mr. Crockett in that particular walk of fiction. The mighty prince-bishops of the twelfth century have a great attraction for him, and in the eponymous story we renew our acquaintance with his sinister grace of Treves. The Vehmgerichte of Westphalia have not to our knowledge been so sympathetically treated since the days of Sir Walter Scott, and the whole volume of short stories abounds with dramatic situations, strongly and tersely handled.

A volume published by Messrs. Sands & Co., under the title *The Ladysmith Treasury*, and edited by Mr. J. E. Nash, has nothing to do with the war, except that the profits are to be devoted to the relief of distress in Ladysmith. Mr. Robert Machray's 'Story of the Strange Chance Mine,' Mr. Eden Phillpotts's 'The Happy Valley,' and Mr. Edwin Pugh's sketch of lovers' quarrels are all of them fair. The volume as a whole is not much to be commended.

## SPORTS AND PASTIMES.

*Cricket* in "The Sports Library" (Fisher Unwin), which is the work of a number of writers, can hardly be regarded as satisfactory. Plain, practical instruction is what the reader wants in a book like this, not commonplaces and scraps from previous books. For instance, it does not explain what plants are regarded as "weeds" in cricket turf. Mr. Warner on fielding gives practically no special instruction at all, though it is needed. Some of our professionals, even in test matches, have let balls go through their legs. Concerning "stone-wallers" Mr. Noble says that "their duty is to play the game that suits them best." Rather it is their duty to win the game, which may necessitate batting with unusual liberty and risk. "What Cricket Costs" is not a fair statement of the case. The English of the book is poor.

*Croquet up to Date* (Longmans & Co.), edited by Arthur Lillie, is a well-informed and handsome volume on the subject, teeming with the opinions of experts. A little too much fuss is being made about rules just now, and there seems a chance that the *acribus initis* with which the game has been revived may end in *incurioso fine* amid the disputes. Croquet has the merit of putting the two sexes nearer equality than any other prominent game we know, but its fault is that it is often so lengthy a process. A garden party where one set of combatants take two hours to go round must be a failure. Hence, no doubt, the golf variation of the game, which the most modern have heard of. We cannot admire the English of the reformers of rules who think that "the mallet must be actuated by means of the handle only." 'Aunt Emma,' who deals with the "cowardly" style of playing, spoils her exposition by trying to be too funny. County championships are proposed, but will hardly, we think, be a success.

The book is well illustrated, but the game does not lead to graceful attitudes, at any rate in the pictures here of experts addressing themselves to the ball. Most of the reforms mooted are sound, but a good deal of common sense which might be taken for granted is included. The volume should be a success in country houses.

*Chronicles of a Country Cricket Club*, by A. Eric Bayly and Walt Briscoe (Sands & Co.), consists of twelve short stories, which aim at "beguiling a wet afternoon in the pavilion or a railway journey." They are rather slight and unequal, but occasionally funny. In one story W. G. Grace (*sic*) has his beard shaved off, and is not admitted to Lord's to play a big match until he gets some hair like the original article at a wig-maker's. This is not very good fooling. "W. G." has, perhaps, won his way to the mythical, as Gladstone did before his death, but generally the introduction of living names is bad art and bad taste. There are, however, better things here, and the collection is readable as a whole.

*Sports for Girls*, edited by Howard Spicer (Melrose), is a sensible volume, covering a wide field in some 140 pages. Physical exercises are included. The chief fault of ladies at lawn tennis, which is to play with the racquet close to the body instead of at full length, is not brought into prominence here. It makes a great difference, especially in backhanders.

A memorial of the Chess Tournament arranged by the City of London Chess Club, 1900 (Longmans), has been printed. The games are, unfortunately, not annotated, and Blackburne was hardly at his best, but Mr. Ward among the amateurs is worth following.

#### CANADIAN AND AMERICAN HISTORY.

*The Remarkable History of the Hudson's Bay Company*, by Prof. Bryce (Sampson Low & Co.), would have received more attention if it had been published before the appearance of Mr. Beckles Willson's book on the same subject. Prof. Bryce is well qualified for his task, having lived nearly thirty years in Winnipeg, having been a professor in Manitoba College for several years, and having had access to the papers of the Hudson Bay Company and to the private journals of many officers of the Company. Moreover, he has visited posts of the Company in the region of Lake Superior and the Lake of the Woods, in Manitoba, Assiniboia, Alberta, and British Columbia. There is much in his work which is not contained in that by Mr. Willson, which was reviewed in No. 3778 of the *Athenæum*. If the professor had disregarded the advice of his publishers he would have acted wisely. His design was to publish several volumes of annals of the Company. These volumes would never have been found on bookstalls at railway stations, but no good historical library would have been complete without them. While the main facts are the same in the works of Mr. Willson and Prof. Bryce, the latter has the advantage in small but instructive details, and has extracted from the Company's books many particulars of the way in which business was conducted. Thus we learn that before a sale of furs on November 9th, 1681, a committee was appointed to provide refreshments for the buyers, these consisting of three dozen bottles of sack and three dozen bottles of claret, while dinner was bespoken at Ye Stillyard, consisting of "a good dish of fish, a loyne of veal, two pullets, and four ducks." In the register of the Company's stock the sovereign figured as possessing three hundred pounds' worth. The dividends were sent to him by a deputation. Though declared in pounds sterling, they were paid in guineas, this being irregular, we think, if not illegal. In 1690 the dividend was at the rate of 75 per cent. An address was then presented to William III., congratulating him on his victories in Ireland, along with 225 guineas. James MacKenzie,

one of the Company's servants, says in his journal that the provision for an entertainment given on January 1st, 1800, to fourteen men and women at Fort Chipewyan was "61½ fathoms Spencer twist (tobacco), 7 flagons rum, 1 ditto wine, 1 ham, a skin's worth of dried meat, about 40 white fish, flour, sugar," &c. Another curious item is the loss of Pritchard in the wilderness for forty days, when he lived on frogs, two hawks, and a few other birds. When he was found by a band of Indians and taken to the fort at the mouth of the Souris River, he seemed like a man whose bones had been scraped and were covered with a loose skin, as fine as the bladder of an animal. He lived to an advanced age. Prof. Bryce is wrong in translating the Company's motto "Pro pelle cutem" by "Skin for skin"; he should have written, "The skin for the fur." However, his book is readable and filled with useful information.

*The Colonial Executive prior to the Restoration*, by Percy Lewis Kaye, is one of the Johns Hopkins University studies, which has as much value for English as for American readers. The notion prevails, and has been set forth in many historical works, that a great change took place in the treatment of the American colonies after Charles II. became king in fact. Dr. Kaye, who is instructor in history at the University of Iowa, gives a clearer account than any writer has furnished of the way in which the constitution of companies in the City of London was followed when the governing bodies of colonies in America were founded. The truth is, as he rightly says, that the American colonies were treated as if they were commercial companies resembling City guilds. Colonization was largely a trading enterprise; but as the colonies grew their requirements increased, and the problem of government had to be solved. The settlers in America soon objected to being ruled from England, which was very far away and where their special wants could neither be understood nor fully provided for. Governors appointed by the Crown were seldom in touch with the colonists, and Bacon's rebellion in Virginia was the consequence of the arbitrary conduct of Sir William Berkeley. In New Plymouth and Massachusetts the governors were chosen by the people, and there the tendency was the most marked to act independently of the Motherland. Dr. Kaye has proved that the opposition to authority exercised by a governor who was uncontrolled by a legislature was active before the Restoration, and did not begin, as is commonly held, after, and as a consequence of it.

*The Philadelphia Negro: a Social Study*, is a publication by the University of Pennsylvania, of which Messrs. Ginn & Co., Boston, Mass., are "the selling agents." The author and editor is Dr. W. E. Burghardt Du Bois, and Miss Isabel Eaton, A.M., has contributed to it a special report on domestic service. The work as a whole does for the negroes in Philadelphia what Mr. Charles Booth's has done for the poor of London. The statistics are many, well tabulated, clearly dealt with, and very instructive, particularly those about the rise of the Guild of the Caterers. Between 1790 and 1820 the majority of the artisans in Philadelphia were negroes; but they were gradually displaced by foreigners till in 1837, out of a population of 10,500 negroes in Philadelphia, not more than 350 were artisans. Early in this century Robert Bogle, a negro, kept an eating-house, and catered for private families before the advent of the French cook. He was succeeded by Peter Augustin from the West Indies, and the triumvirate of Jones, Dorsey, and Minton was constituted afterwards, the members of which are said to have ruled Philadelphia's fashionable set between 1845 and 1875, while Jones catered also for families in New Jersey and New York. These men helped to advance and elevate others of their race. Through

their influence, their poorer brethren found employment and scope for their talents. It was thought that the enfranchisement of the negroes after the Civil War would have a beneficial influence upon those in Philadelphia; but Dr. Du Bois questions whether since their enfranchisement there has not been a retrogression, and he notes that "an abnormal and growing amount of crime and poverty can justly be charged to the negro." So far as American public opinion affects the negro it is prejudicial. He is regarded as an inferior from Boston to New Orleans. As Dr. Du Bois puts it, the prevailing belief is "that the negro is something less than an American, and ought not to be much more than what he is." The wonder is that, considering the disadvantages under which they labour, the American negroes are not much worse than they are. The chapter on domestic service which Miss Isabel Eaton has written is the most suggestive in the volume. Many of the domestic servants in Philadelphia are "coloured," and those who are cooks get good wages, as much as 50s. a year being not uncommon. Indeed, a cook is said to be able to save out of her earnings as much "as the average teacher in American schools." But where one servant is kept, as is said to be the rule in many Philadelphia families, the burden laid upon her is exceedingly heavy. One female servant has to do the "cooking, washing, ironing, and [she] drags up all the ashes, tends furnace, cleans the front, and does every single thing." Whether she blacks boots is not stated. White servants in American households refuse to do so, and in hotels the visitors have to descend to the lower regions, where a "coloured gentleman" blacks the boots on their feet and charges fivepence for his labour. Those who are economically minded get the same work done in the streets for half the price. The mass of well co-ordinated facts in this volume is valuable for all students of social life.

#### ANTIQUARIAN LITERATURE.

*Index to the Charters and Rolls in the Manuscript Department of the British Museum.* (British Museum.)—This volume is the first of a series which represents a great undertaking. The rich contents of the Department of Manuscripts at the British Museum have long been admirably classified, to the great assistance of the searcher; but when this series is complete the student will be able to place on his own shelves, not only a repertory of those contents, which will tell him whether the Museum contains what he seeks, but also information which, in many cases, will save him the trouble of going there to examine the document for himself. The volume before us, which is edited by Mr. Ellis and Mr. Bickley, under the direction of Mr. Warner, is devoted to the names of places. These are dealt with on the modern scientific principle, being indexed under their modern forms, while cross-references are given under their mediæval ones. A very valuable contribution has been made by this work towards that enterprise that is so greatly needed, the indexing of our place-names, county by county, and the tracing of them, through documents, to their earliest forms. The Congress of Archaeological Societies, we are glad to learn, is already taking steps with this end in view. One distinctly useful feature of this first volume is a hand-list, at the end, of all the places collected under their respective counties. After careful examination we have satisfied ourselves that a difficult task has been well performed by Mr. Ellis and Mr. Bickley, and we can hardly find anything to question. They follow, we observe, the historian of Essex in treating Plesingho as identical with Pleshey. In this he seems to have been mistaken, for the two names were quite distinct. A "grant of land 'de feudo Mortun,' in Haconby, co. Lincoln." is indexed under "Mortain, Honour of"; but the name is clearly that of Morton, between



Haconby and Bourne, which latter place is named in the document together with its lord at the time, Baldwin the son of Gilbert. We observe that the "feodum trium castrorum" is unidentified, and indexed under 'Trium.' Were not these three castles Grosmount, Skenfrith, and White Castle?

*Year-Books, 16 Edward III. Part II.* (Stationery Office.)—Mr. Pike, who continues in this volume his scholarly work on the Year-Books, makes the welcome announcement that he is compiling *pari passu* with it a calendar of the rolls of 'Placita de Banco.' The case to which he devotes, in this further instalment of the Year-Books, the most elaborate discussion is one in which the Abbot of Bermondsey, in 1342, claimed an annuity of forty shillings as due from the parson of Fyfield, under a fine levied in the days of Henry II. On the fact that the record of the suit describes the fine as levied "here" (*hic*) Mr. Pike bases an argument, extending over ten pages, to the effect that a fine which had been levied at the Exchequer was officially deemed to have been levied in the Court of Common Pleas. He is led in the course of this argument to investigate the origin of the Exchequer under Henry I., and its relation to the king's *capitalis curia*. His conclusion is that in the twelfth century it is difficult to draw any distinction between the court before the King's "Justices" and the court before the King's "Barons," and that as the latter was the Court of Common Pleas, it may have been justifiable to claim for that court a fine levied at the Exchequer. It is very probable that this is the right view, but the basis here advanced for it seems somewhat slender, being only a word implying a belief as to the state of things existing a hundred and sixty years earlier. We have observed before in Mr. Pike's work a certain tendency to insist, perhaps, too strongly on slight and late evidence. In this particular case, we may add, the name Thania is wrongly given as "Thavia" throughout; but, as the editor elsewhere observes, "the letters *n* and *u* are practically indistinguishable in most of the contemporary MSS." In an interesting case relating to castle-guard the manor concerned is, we think, not "Leykesworth, Herefordshire," but Lexworthy, Somerset. The usual careful indexes of persons, places, and matters are appended to this volume, and the tables of contents also will be found useful.

#### BOOKS ON INDIA.

MR. ROMESH DUTT, an extremely able retired member of the Indian Civil Service, publishes through Messrs. Kegan Paul & Co. *Open Letters to Lord Curzon on Famines and Land Assessments in India*, which is a book of the moment. Mr. Dutt is right in saying that the famines of 1897 and 1900, coming so close together, exceed in severity any famine of which we have accurate records. The general effect of his book is to recommend a reduction in land assessments, but he does not really face the question of how deficiency of revenue is to be made up. He alludes to military expenditure, but hardly suggests that there is a very large margin for reduction. He quotes Lord Lansdowne as admitting that for home purposes we are keeping the army in India at a higher standard of efficiency than India taken by itself would require. This was, perhaps, an unfortunate admission by Lord Lansdowne, as the whole policy of successive Governments is founded upon the opposite conviction or assertion; but Mr. Romesh Dutt is perfectly entitled to make use of it as he does. The appendix, which contains a list of "foreign wars," the cost of which has been more or less charged to India (which is taken from the report of the Royal Commission), is open to the remark that the two Afghan wars and the Persian war can hardly be looked upon as foreign wars, if by "foreign" non-Indian is meant, for

they were, all three of them, wars undertaken for India. The cost of the first Afghan war was entirely borne by India; but the extraordinary charges for the Persian war of 1856 were half borne by the United Kingdom, and the United Kingdom contributed 5,000,000*l.* sterling towards the extraordinary charges in respect of the second Afghan war.

Mrs. Rauschenbusch-Clough's *While Sewing Sandals; or, Tales of a Telugu Pariah Tribe* (Hodder & Stoughton), rises somewhat above the level of ordinary missionary literature, inasmuch as the author has really tried to add something to our knowledge of the past and present history of the caste whom she describes. We find also a list of books consulted, and a good index. A good deal of work has still to be done in the study of the lower castes of India, and to this the present book, albeit written mainly from a religious standpoint, may serve as a small contribution. The suggestion on p. 108 that the philosopher Rāmānuja came under Christian influences seems very improbable. Even if we can suppose (a bold supposition!) that Christian missions were strong and enlightened enough in the twelfth century to reach and convey to the learned classes in India the broad principles of their faith, it must be remembered that the "principle of the spiritual equality of all men" had been propounded in India long before the time of Christ. Several reproductions of well-selected photographs accompany the work.

#### OUR LIBRARY TABLE.

MR. HEINEMANN publishes *The South African Conspiracy*, by Mr. Fred. W. Bell, a somewhat wild production. Mr. Bell takes the extreme anti-Dutch view, and thinks that Mr. Schreiner and Mr. Hofmeyr have been disloyal, and that Mr. Rhodes is one of the soundest of authorities on the native-labour question. Such views are not altogether popular with moderate men in this country, many of whom are of opinion that it is better to accept the declarations of loyalty of Dutchmen like Mr. Hofmeyr and Mr. Schreiner, and that Mr. Rhodes's views on the native-labour question are not altogether in accord with the sound past policy of the mother country.

*The Collected Works of Samuel Laycock* (Oldham, Clegg) consist of a more or less curtailed re-presentation of Laycock's 'Warblins fro' an Owd Songster.' It is nine-tenths of it poems, so called, in the Lancashire dialect. The rest is prose, also in dialect, and some few poems, so called, not in dialect. So much for the book. Within a year of Laycock's death in 1893 the 'Warblins' reached a third edition—we suppose the present may to a certain extent count as a fourth. So much, and no more, for Mr. Laycock's readers. Why is it that a certain slice or gang of Lancashire men persist in using the dialect as a means of literary expression? This dialect is in itself hopelessly discredited, for Lancashire has long since passed the Arcadian stage. It is a serious stumbling-block in the way of the intellectual enlightenment of the Lancashire working man; for it is inevitably and invariably associated with coarseness and un-intellectuality. And who are the men who parade the dialect before us? Men of middle-class respectability; men who put on their dialect in the evening in their study or at the local mutual-improvement meeting or at the literary society—we have actually heard Lancashire dialect pieces given at the Manchester Literary Society—not as a thing at their heart, not as a thing of their innermost life, but as a literary style, as a silly and pernicious affectation. The ridiculous, bald, far-fetched, humourless, and incredibly coarse stuff that is produced in this way, by such people, is not only beneath contempt, it is lamentable and harmful. Let it be now discarded, and let Lancashire

forget she ever had a dialect rather than have it interpreted and sung to her by a set of smug, respectable, and yet perfectly worthless jerry poetasters and scribblers.

MESSRS. SIMPKIN, MARSHALL & Co. publish *Sir Wulfrid Lawson*, by Mr. W. B. Luke, a little volume of friendly biography, written mainly, though not entirely, from the temperance point of view.

We should not have thought that British East Africa and Uganda had reached the level of handbooks to travel, but the *Handbook to British East Africa and Uganda*, published by Messrs. Swan Sonnenschein & Co., and written by Mr. Purvis, proves that we are wrong, and is thoroughly sound and accurate at all points where it has been tested by us.

The title of *Via Trita*, by Mr. Gilbert Player (Skeffington & Son), clearly disarms any criticism on the ground of commonplaceness. But Mr. Player restates, freshly enough, some fairly familiar truths on some fairly obvious subjects. His essaylets have the merit of brevity, for they are rarely more than two pages long; and the majority of them are sufficiently well done to hold the attention of the reader for two pages. He is perhaps happiest when he is describing a moral or social type—'The Undergraduate,' 'The Popular Man,' 'The City Clerk,' 'The Bounder'—by means of a profusion of epigrams, after the fashion of a seventeenth-century "character."

M. CALMANN LÉVY publishes the third volume of the monumental work of the late M. Léon Say, *Les Finances de la France sous la Troisième République*. The volume before us deals with the period from 1883 to 1896, with the increase of expenditure and the financial difficulties of France. There is a chapter on the proposed income tax and one on the renewal of the privilege of the Bank.

We have received Vols. XXI. and XXII. of the "Author's Edition de Luxe" of Mark Twain (Chatto & Windus), containing *Short Stories and Sketches and Literary Essays, &c.* One long and unequal novel, 'The American Claimant,' is included. Several combative pieces exhibit the author in a lively light. He fairly scores against Fenimore Cooper and the traducers of Harriet Shelley, declaring that some "Shelley biography is a literary cake-walk," but is crude in his reply to M. Bourget. Why is the 'Jumping Frog' given in French again when it has already figured in vol. xix.? Mark Twain thinks the unanimity between his version and that in Mr. Sidgwick's 'Greek Prose' wonderful. But all the stories in that "class-book" are not ancient, and we fancy Mr. Sidgwick would hardly wonder so much.

The critical state of affairs in China has led Messrs. Blackwood to issue a cheaper edition of Miss Gordon-Cumming's pleasant volume *Wanderings in China*.—The Bankside Press has produced a reprint of Bligh's narrative of *The Mutiny on board H.M.S. Bounty*.—Dr. G. S. Saunders has reprinted at Eastbourne Herbert's translation of Cornaro's *Treatise of Temperance and Sobriety*. The reprint is neat enough, but it has been far too tightly stitched.—We have received the second and third volumes of the dainty edition of *The Golden Legend* of Caxton which Mr. F. S. Ellis has edited for the "Temple Classics" of Messrs. Dent, who, by the way, have brought out a reprint, by a firm at Stuttgart, of Heine's *Buch der Lieder*.—Messrs. Hurst & Blackett have issued a six-penny edition of *Aylwin*, which will probably find a wide circulation.—A third edition of Mr. Baylis's interesting monograph on *The Temple Church* has been sent to us by Messrs. Philip & Son.

We have on our table *Hawaii and its People*, by A. S. Twombly (Gay & Bird).—*The German Empire*, by J. Langhans (Sonnenschein).—*Week Ends in Hopland*, by D. Moul (Homeland

Association, Limited, 24, Bride Lane, E.C.),—*Sir Edward Clarke: Public Speeches, 1890-1900* (Routledge),—*Bell's Illustrated Classical Series: Xenophon, Anabasis, Book I.*, edited by E. C. Marchant; *P. Vergili Maronis Æneidos, Liber Tertius*, edited by L. D. Wainwright (Bell),—*Tales from Tennyson*, by the Rev. G. C. Allen (Constable),—*Scott's Ivanhoe*, with Introduction and Notes by J. Higham (A. & C. Black),—*British Poets of the Revolution Age, 1776-1848*, by W. Clarke Robinson (Belfast, Olley & Co.),—*The School and Society*, by J. Dewey (P. S. King & Son),—*The Arts of Life*, by R. R. Bowker (Gay & Bird),—*The Principles of Warfare*, by H. O. Blaker (Leadenhall Press),—*Official Crests of the British Army* (Gale & Polden),—*Ianthe of "the Devil's Jumps": a Story of Hind Head in the Old Smuggling Days*, by T. Wright (R. E. Taylor & Son),—*Before Good Night and From Door to Door*, by George H. R. Dabbs, M.D. (Deacon & Co.),—*The Beautiful Lie of Rome*, by Richard Le Gallienne (Simpkin),—*The Soliloquy of a Shadow-Shape on a Holiday from Hades*, translated, edited, and expurgated by A. A. Scaife (Karslake & Co.),—*The Giddy Ox, the Story of a Family Holiday*, by H. Preen (H. J. Cook),—*Continental Chit-Chat*, by Mabel Humbert (White & Co.),—*Mummer Mystic Plays*, by A. Graeme (the New Century Press, Limited),—*Social Sinners*, by E. A. Palier (New York, Abbey Press),—*Paris of the Parisians*, by John F. Macdonald (Grant Richards),—*The Wonderful Career of Ebenezer Lobb*, edited by Allen Upward (Hurst & Blackett),—*Outriders*, by Fox Russell (R. A. Everett & Co.),—*Blitz, a Love Idyll*, by Frank Norris (Grant Richards),—*Reasons for Faith*, by the Right Rev. A. F. Winnington Ingram, D.D. (S.P.C.K.),—*Studies in Eastern Religions*, by Alfred S. Geden (C. H. Kelly),—*and Leyer, Wanderstab, und Sterne*, by Leo Sternberg (Wiesbaden, H. Staadt),—*Among New Editions we have Historical Characters*, by Sir Henry Lytton Bulwer (Macmillan),—*In Dwarf Land and Cannibal Country*, by A. B. Lloyd (Fisher Unwin),—*The Reproach of Amesley*, by Maxwell Gray (G. Newnes),—*Pride and Prejudice*, by Jane Austen (Macmillan),—*The Elementary Principles of Electric Lighting*, by A. A. C. Swinton (Crosby Lockwood),—*and A Form of Prayers following the Church Office*, by John, Marquess of Bute, K.T. (Burns & Oates).

## LIST OF NEW BOOKS.

## ENGLISH.

## Theology.

Day in the Cloister (A.), from the German of Dom S. von Oor, by Dom B. Camm, cr. 8vo. 6/

Jesse (S. T. d'E.), Prayers for the Departed, cr. 8vo. 7/6

Robertson (John M.), Christianity and Mythology, 7/6 net.

## Fine Art and Archaeology.

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Kirchenheim (A. v.), Kirchenrecht, 8m.

## Fine Art and Archaeology.

Doucet (J.), Notre Ami Pierrot, 9fr.

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## Music.

Kitner (R.), Biographisch-bibliographisches Quellen-Lexikon der Musiker u. Musikgelehrten, Vol. 2, 12m.

## Bibliography.

Festschrift zur Gutenbergfeier, 5m.

Hartwig (O.), Festschrift zum 500jährigen Geburtstage v. Johann Gutenberg, 25m.

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## Philosophy.

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## History and Biography.

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## THE REFORMATION IN A LONDON PARISH.

We might reasonably expect that the history of the parish of St. Martin-in-the-Fields would yield interesting material for notes on the changes and chances of religious life during the sixteenth century. It was a parish naturally under the eye of the civil authority whose centre was at Westminster, the presentation to the living belonged to the abbot and convent there, and its boundaries had been the object of Henry VIII.'s personal attention. It is fortunate, therefore, that any hopes one might entertain of obtaining some details of church history are not frustrated by the loss or destruction of the necessary records.

The extant accounts of the churchwardens are almost complete from June, 1525, and a passing word of grateful acknowledgment is due to the care of a long succession of parish officers who have preserved them for our use; not least should we admire the sense of personal and parochial importance which caused all the churchwardens to have their accounts fairly drawn up in a paper book and then carefully engrossed on parchment. It is inevitable that a record of this nature should lack something of the life and vigour of the time to which it belongs, but it will be found that these accounts, despite inevitable limitations, give in broad outline a trustworthy picture of Reformation history.

During the reign of Henry VIII. the ritual of the Roman services remained undisturbed. It is not necessary to enter into much detail on this stage of the story; it is enough to say that candles, palms, "syngyng," bread, and incense are constantly recurring items in Henry's time. The hallowing of the sacred coals in

church on Easter Eve; the provision of countless lights for the font, the rood loft, the altar, and the Easter sepulchre; the making of the great paschal candle; the repairing of the vestments; the use of the tabernacle and the pyx; the maintenance of various side altars and chapels—all these things continued in their ordinary course.

The churchwardens for the period 1525-1547 paid heavily "for the carvyng and garnishyng of the Rode looft" and for "the makynge of the Image of Ih'us and our lady and the xij p phetts." They had provided "tallough Candell agaynst palme Sunday," and paid as much as "xxj' ix" for "makynge of wax agaynst Ester," to say nothing of "the fonte tap'r" and the "Judas Lights," or "tenebre Candells," or the "Garnyschyng of torches at Corpus X'ti tyde." They had laid out money for the making and watching of the sepulchre, and had purchased every year "a sake of greate Collis" to provide the holy fire.

In the same period the church received gifts from several persons of importance. The king gave a cope of blue velvet "w' Stars of golde, w' the Deacon and subdeacon w' Albys and all others appertaynyng to the same, and the Offreys of clothe of golde," and "A Vestement of Blake velvet the Offres of Red w' deacon and subdeacon w' out Abbis." Ruthall, Wolsey's predecessor in the bishopric of Durham, gave a "Vestme't of Rede Velvett, Chekered w' yelowe, & the Awbe"; whilst Dr. Nix, Bishop of Norwich (1501-36), presented the parish with two "Aulter Clothes of p'pyll & Crymesyn velvett w' ij Curteyns of Rede & blew Sarcenett." Other gifts were numerous and magnificent, at least in the description of them. From time to time the church became possessed of, amongst other things, a vestment of green velvet "paned w' clothe of silu," another of "Rode Saten of Brygges w' A grene Crosse," and yet more vestments of the same rich material, a "Corporas case of clothe of gold," and one of "Rede velvett w' Ihe & the kyngs Armes brodered." The altar of Our Lady was dressed in red and green "saten of Brigges." Thomas Machen adorned the altar of St. Outhbert with similar splendour, and was helped by "the wymen of Duramrents," who gave "the nether p'te of the Clothe for the said Aulter.....w' the money that was gathered amongst [them] on Hoke monday." When articles of use or ornament were purchased out of the parish funds they were less magnificent. A "shiipe of pewter" was good enough to hold frankincense, and candlesticks of tin were considered sufficiently costly for the high altar.

Amongst other matters whose presence is to be noted in this period, and whose absence is remarked at a later time, are the observance of "myndes" and "obits," the use of the word "mass" (as in "Jesus Mass," "tomorrow-mass," the sanctus or mass bell), the celebration of Allhallowes, Corpus Christi Day, and the Feast of Jesus, and the presence of "images" in the church.

The changes which are mentioned during Henry's reign are few. Amongst the receipts for the year 1539-40 (Lady Day to Lady Day) is this: "It'm receyved for old Iron and laten candelstyks that stode before Images in the churche, ix," a result undoubtedly of the injunctions issued in 1538, which forbade "candles, tapers, or images of wax" to be set before any image or picture, suffering only the perpetual light, the lights on the rood loft, and those about the sepulchre to remain. In the same year (1539) are recorded the gift "of the Abbot of Westm' toward the bying of the byble x," and the purchase of one for "xij' viijd."

In the title to the accounts of 1540 and 1541 Henry is for the first time referred to at once as "Deffensor of the ffaith and Supreme in erthe vnder god of the Church of England and Irrelonde." This title is used in the preambles to the accounts for the rest of Henry's reign and during that of Edward VI. It is also given



in the heading of the accounts which included the date of Edward's death and Mary's accession. Mary, like her father and brother, was sovereign ruler of "England, fraunce and Irelande, Defendo' of the flaythe and in Earthe of the Church of Englande and Irelande vnder god the supreme Heade." The scrivener did not repeat his mistake; in the subsequent accounts Mary remains "Defender of the Faith," but makes no claim to be supreme earthly ruler of the Church. Many a title was added unto her, but this one was taken away. She became Queen of Naples and Jerusalem, Princess of Spain and "bothe Syccella," Duchess of Burgundy, Milan, and Brabant, Archduchess of Austria, and "Countis of harspurge, flauders and Tyroll"; but, as a good Catholic, head of the Church she might not be. The most interesting feature of these titles is, however, connected with Elizabeth. Henry had claimed the triple sovereignty, the defendership of the faith, and the supremacy of the Church; Elizabeth's style could begin and end no otherwise. In the accounts when her name occurs for the first time she is written down as "Queene of Englund, fraunce and yreland, Deffend' of the flaythe &c'." The undignified "&c'" covers only the supreme headship of the Church. Prof. Maitland has pointed out (*Eng. Hist. Rev.*, January) the history and probable explanation of this curious honour, and the subtlety of some of the queen's councillors which suggested this diplomatic abbreviation as an escape from the assertion or rejection of that headship which the robust Henry asserted as his own, and which Mary in her Catholic piety had righteously refused to countenance.

It is not to be expected that the churchwardens' accounts should contain many, even if only indirect, indications of the changes which were introduced before 1547. The dissolution of the monasteries, the seizure of Church property, the legislation intended to prevent changes in doctrine, the publication of books under the authority of the king, were not matters which would greatly affect the financial arrangements of a small parish. Amongst the receipts for the years 1544 and 1545 there stands this entry:—

"In p'mis Receued of the gyfte of mayster Northe Chauncelor of the Augmentacyon at the Request of Edward myllet, A coope of grene Satten A byrges W' flowers and a Redd Crosse of the Same Satten owt of the Rownevall."

This Hospital of St. Mary Rounceival occupied part of the site afterwards covered by Northumberland House, and was amongst the smaller houses abolished in 1535. There is nothing else in the account books to tell of all the anger, hatred, and malice aroused by the Church policy of the second Tudor sovereign.

In 1547 the churchwardens spent two shillings on "the Ryngers and holders of Torchcs when ou' late Soueraygn Lorde King henry theyght went to buriall." This event occurred nearly in the middle of the tenure of office of Robert Thomson and William Cocks, whose privilege it was to carry on the old system and inaugurate the new. It will be interesting to extract from their accounts a full list of those items which touch the subject of this paper. They took office on March 25th, 1546, and held it for two complete years. In the first year of their "accownte" they received (*inter alia*) "of the pysshioners for the Pascall and tokyn monye at Easter xxxv' v<sup>d</sup>"; "Item. Receued and gathered ffor the Sepulchre Light—x' iij<sup>d</sup> ob'"; and in the second year—Henry VIII. was dead and Edward VI. was king—they acknowledged the receipt of 36s. 8d. and 12s. 9<sup>d</sup>. respectively for the same objects. In September, 1 Edward VI., they received nine shillings towards the wages of the "morrowmas prest," and the very next item reads: "Solde and Receued by vs the sayde wardeyns the vijth daye of Januarij in the fyfste yere of the Reygne of ou' sayde Soueraygne Lorde king Edward

the Syxte for xli<sup>j</sup> powndes of waxe..... xiiij' iij<sup>d</sup>"; "for one hundreth pounds of olde metal, xvij' viij<sup>d</sup>," and for sixty pounds more of wax they received twenty shillings. The reason for this is clear, for the Injunctions of 1547 put an end to all ceremonial lights except the two candles "before the sacrament."

The expenditure in the first year, which is of interest in this connexion, was as follows:—

- \* "for palme boxe ewe and Singing bread and flouers ffor palme sundaye, x<sup>d</sup>."
- \* "for one Sacke of Cooles for Easter Even, vj<sup>d</sup>."
- \* "for watchyng of the Sepulchre, ij<sup>d</sup>."
- \* "for ij<sup>d</sup> of frankensence, iij<sup>d</sup>."
- "Item payed in the yelde hawle for and aboute thexamynacon of the Church goods, xx<sup>d</sup>."
- \* "Item payed for Garlands for holy thorsdaye, vj<sup>d</sup>."
- \* "for bering of banners in Crosse weeke, vj<sup>d</sup>."
- "for bering of bann' vpon whytsondaye for generall processyon, iij<sup>d</sup>."
- \* "for garnyshyng of iijj Torchcs agaynst corp' x'pi daye and for bearing of the same, ij<sup>d</sup>."
- \* "for Garlands for the same daye, vj<sup>d</sup>."
- "for foure newe Torchcs weing fyue score & fyue pounds.....xxxix' iij<sup>d</sup> ob'."
- "vpon a Reckenyng for wax.....xxv' j<sup>d</sup>."
- "for one pynt of oyle & for ij holy water strynkells [sic], iij<sup>d</sup>."
- "for syx poundes of Talowe Candells, x<sup>d</sup> ob'."
- "for mending of an Awbe & setting on y<sup>e</sup> pa'nills [sic], iij<sup>d</sup>."
- "for cords occupyed aboute the Sacrament, xx<sup>d</sup>" (and a wheel for the cord to run in).
- A quarter's wages to the "Morrowmas preste," 33<sup>d</sup>.

In the second year all those marked with an asterisk appear again. It is noteworthy that the Morrowmass priest is only paid for one quarter and a half. Besides these entries there are the following:—

- "for y<sup>e</sup> making of a deske for y<sup>e</sup> bible, iij' iij<sup>d</sup>."
- "three lockes" for the chest at the end of the altar.
- "for a byll to put vpp to the Kings Maiestyes vysytors."
- "for xliij<sup>j</sup> ffoote of glasse for the Repaying of the wyndowes where the Trynytyes were taken awaye, vj<sup>d</sup>."
- "for takyng downe of Jeh'us Tabernacle."

By adding a general summary of the pertinent items from the accounts of 1548 we gain a clear view of three important years—the year before the changes, the year when they were begun, and the first year after a great part of the alterations had been made.

In 1548 there are no receipts for the paschal or sepulchre lights; on the other hand, a new source of income was tapped by the sale of church goods: "ij hundreth of laten and a quarter" fetched forty-one shillings and tenpence; one silver pyx realized 5l. 10s., another sold for over thirty shillings; certain unspecified images of alabaster sold for seven shillings; and a "Crosse of Laten and a payer of sensors of laten weynge xiiij pounde" brought four shillings and eightpence to the parish exchequer. Even when the goods of the church might still be made use of they were purged of all that could offend the reformers, so that "certayne Images that were out of the Aulter clothes" were disposed of, but the clothes themselves, presumably, retained. This year the churchwardens bought "a Paraphrase," no doubt that, by Erasmus, of the Gospels, which was ordered for the study of all priests and their congregations. They laid out small sums "when we were byfore the Comysioners" and "for a byll presented to the Kyngs Comysyoners concernyng Chantries free Chappells & suche lyke"; they purchased a communion cup for 22s., and expended some 3l. on "whytnge the Churchc" (cf. September, 1547, 'Grey Friars' Chronicle,' Cam. Soc.).

In 1549 the altars were taken down, an inventory of the church goods was drawn up and presented to the Commissioners, and a small sum was paid "for the Carryage of the olde s'uye bokes of the Churchc to westmy'ster"; but there is no record of the purchase of any books to take the place of those now, by order, destroyed. There are no expenses for flowers and herbs and garlands at the various festivals,

no incense, no coals to be hallowed on Easter Eve; not one pound of wax is mentioned; the sepulchre was a thing of the past; the labours of the Morrowmass priest are unneeded, and his wages therefore unpaid. The slow and stately progress of reform under Henry VIII. had been changed for the ill-balanced, hurried, destructive work of Somerset and those who led him.

In 1550 the sum of eightpence was paid for "settyng vpp the Boxe in the qwyar for y<sup>e</sup> pore." An order to that effect had been made in 1547, and it is not unlikely that a chest which is mentioned in the accounts of that year as standing at the end of the high altar, and which was then provided with three locks, had served for this purpose. Early in the accounts of 1550 there is mentioned the purchase of a "phalter book" (perhaps the First Prayer Book of Edward VI., published in 1549) and of a paper book for the register of burials, weddings, and christenings; the keeping of such registers had been ordered by Thomas Cromwell, and was mentioned in the Injunctions of Edward VI. In this matter the parish seems to have fallen short of doing its full duty; the registers are extant only from January, 1550/1. As before, the revenues of the parish were increased by the sale of church ornaments and vestments. Nothing—not even the substitution of a table for the altar and the word "communion" for the word "mass"—could so obviously demonstrate to the worshippers the great changes which were being made. Ecclesiastical colours were to pass into disuse—the multifarious and brilliant copes and other vestments and altar hangings were disposed of, and the church left bare. Garments of blue, green, red, black, and white, with attachments of cloth of gold, vestments of silk and sarcenet and satin, damask and velvet, fustian and "Bawdkyn"; hangings of crimson and purple, banner cloths and streamers, curtains and canopy cloths, all were lost to the church for the sum of 17l. 3s. 8d., "solde by vs [the churchwardens] withe the assente and consent of the hole parrysh or the moost of the same"—the only suggestion which the accounts contain as to the division of opinion which would most naturally arise. Plain white surplices were now ordered for the clergy, and a couple of yards of green cloth (19s.) was all that might be used to "couer the comunyon tabyll," as it is now (August 20th, 1551) for the first time called.

In 1552 are several receipts from the sale of "olde broken stuffe of the Roode Lofte." It had been decorated with images which fell under the censure of the reforming party. Whether the loft was really out of repair, or had been so much damaged by the changes recently made as to be unsightly, and perhaps unsafe—at any rate, it disappeared some time between March, 1552, and March, 1554. In the same account there is an entry, "Receued.....of certene men.....towards the makeyng of the pewes for the Co'munyon .....x' viij<sup>d</sup>." From another item, "ffor paymets layde out as well for takinge Downe of the Roode lofte and for makeyng of the Co'munyon Pewes, As also for and abowte certene Stuff in alteringe of the Quere," it would seem that there was something of cause and effect in these changes, although it is not exactly clear what the connexion was. The later history of the rood loft was somewhat chequered. In 1555 the parishioners were assessed for its rebuilding, and the churchwardens of 1556 record the receipt of 14l. 3s. 1d. for that object. The "frame" was purchased for 5l. 17s., the carving "off the Roode w<sup>th</sup> Marye and John" cost 3l., the total expenses slightly exceeding the amount obtained by the special rate. In 1559 the rood itself was taken down as an image. In March, 1560/1, thereby anticipating the order in this matter made in the following October, the parish made a "testimoniall for pulling downe of the Roode lofte." Early in Midsummer quarter of the same year it was dismantled, and "the doore that was in the Roode loft" was

blocked up, but the screen (if there was one—it is never mentioned) remained, and some kind of gallery was constructed above it, for "xlv bal-lesters [were] turnyd for the rales of the new loft," and "vj greate postes.....to bere" the same were prepared by a Frenchman. These other references which show the changes in form and use may be noted: "vj planckes for the fourmes in the said loft," "settinge vp of the sayd fourmes in thone of the loftes," and "settinge vp of iiij fourmes and seelinge of the walles in the lofte appoynted for the vestry."

In the list of expenses the items are not separated for the two years 1552-3, but, if the order in which they occur is to be trusted, the following are of Edward's time:—

"memorand' Gathered and Receued of the p'son's towards the Chardges of breade and wyne, xix."

"It'm payde for the Juryes Drinckinge when they satt vpon the Church goods, iiij' iiij'."

"It'm payde for makinge of the booke of the Church goods that was Delyu'd to the Com'yseyon's, iiij' iiij'."

"It'm payde for two bookes for the s'vice of the Communion, viij'."

"It'm payde.....for makinge of two sentes and Deskes w'in the Quere for the vycar and the Clerke, ij'."

It is not unlikely that the books mentioned were copies of the Communion service in the Second Prayer Book of Edward VI.

That Edward VI. died is shown only by the purchase of a "Proclamacon and a prayer for the Quene," which was immediately followed by the expenditure of tencepence on "an olde portace," or breviary. On September 30th, 1553, Mary was crowned, and the churchwardens paid for "Ryngers when the quene came to Whytt Hawle." The reaction from reform began at once. In December, 1553, the Bishop of London ordered that every church should have a cross for processions, and that holy water and holy bread should be provided by every parish. In St. Martin's obedience followed fast upon the heels of command; a "Messe booke and a Crosse" were at once obtained for seventeen shillings and threepence, nine shillings went in the provision of a "payre of Candylstykcs and a holyewater stocke w' a spryncke," and fourpence in the purchase of "a Baskett of holy brede." A "manuell and a portas" cost the parish four shillings and eightpence, and the pyx was once more suspended "over the Awlter."

Upon Ash Wednesday, February 7th, 1553/4, the bells of the church were rung, and it seems allowable to trace some connexion—as "alarum," or fear, or rejoicing—between this and the near presence of Wyatt and his band of fellow rebels on that day. In the burial register, under the dates February 7th, 8th, and 9th respectively, are entered "Duodecim Homines interfecti," "tres homines interfecti," and "Octodecim homines interfecti."

It is to be presumed that in St. Martin's, during Edward's reign, a table had been substituted for an altar, although nothing is said about it, save by the change of name, in the churchwardens' accounts of the time. Early in Mary's reign, however, the churchwardens spent some money on "Bryck for y' Alter" and "makinge of y' Alter." In other matters, also, a return was made to the practice of Henry's time. Censers were bought; palms and yew were provided for Palm Sunday; a chrismatory and two cruets, a superaltar, a procession book, a "fframe for the sepulture and for the Judas Cross and for the Pascall & cordes, Platters, frynge & oth' necessities aboute the same," were added to the church goods. The old items for watching the sepulchre, for frankincense, for paschal and sepulchre lights, for the "fonte Taper," and sysses for the Judas Cross occur again; but the devastation made under the watchful care of the King's Commissioners can hardly have been made good by the provision of one "vestment w' Thapparell." All this

was done before Lady Day, 1554. Even so, it was apparently thought that enough had not yet been done, for on May 27th, "by a comon and agreeable assent of al the parishe of thys curche in the p'sence of m<sup>r</sup> Doctor Westo' Dean of Westm," a committee was appointed "to enquire & searche the dettas, the spoyle & detriments co'cernyng the curche or any gudds or comodites there to belo'gyng"; and twice during the following year the churchwardens had to appear before the same redoubtable browbeater of the Protestants, probably on the same business.

Amongst the picturesque results of the Marian reaction was a revival of processions. So far as the parish alone was concerned, this has already been noticed; but early in May, 1554 (vide 'Machyn's Diary,' Cam. Soc.), the queen herself visited St. Martin's and heard a sermon and a mass there, whilst the churchwardens on their part made suitable provision of bread, beer, and wine "when the processyon of westmyner came to our Church."

Edward's Commissioners had removed from walls and windows everything that was deemed "superstitious," and had painted various portions of Scriptures inside the church to serve at once as a means of instruction and decoration. Not long after Mary's visit, perhaps as a result of her inspection, the parish paid six shillings and twopence "for wyppeng the Scriptures owte of the Church."

In Midsummer quarter of the same year Philip of Spain arrived in England, and was married to Mary at Winchester, and the parish duly and officially, if perhaps with not much depth of sincerity, rejoiced with ringing of bells "when the kyng & Quene cam to london." Many of the members of the Spanish prince's retinue never returned to their own country; they found a last resting-place in the church and graveyard of St. Margaret's, Westminster, and one or two of them at St. Martin's. Machyn describes the burial of one, "Don Fr'ciscus de Arroga": hisp: ("Burial Register") :—

"The xix day of November was bered at sant Martens at Charyng-crosse with ij crosses a gentyllman a Spaneard, and a [?] iiij torches and tapurs in ther handes, and with syngyng to the cherche, and the morowe-masse boy the Spaneards and Englysmen syngyng."

Some time between December, 1553, and December, 1555, there was "a sute for the Church goods," apparently in the Bishop of London's Court, but the nature or result of the business does not appear. To a certain extent the loss of previous years was now made good by various gifts of vestments and ornaments. The queen gave "a payre of regalls" and some hangings for the high altar, and other persons of less note presented "a shypp to put ffrankynsens in"; corporas cases; "tables" of the Virgin, our Lord, and St. Gregory; drapery of diaper of lockram for the altars; streamers; a banner; and such books as "ij graylls, one Antyphone, a precessyon' & a manuall in p'tchmt." By purchase the church became possessed of a "Clothe for the Roode" and other things necessary to the services of the Roman Catholic Church.

On the important subject of the continuity of the ministry the accounts have not much to say. Robert Best was appointed by the Abbot and Convent of Westminster in December, 1539; Thomas Wells was appointed in September, 1554 (vide Bonner's 'Register'). Before Elizabeth's time Best appears by name once only, when he signed the accounts which ended on March 24th, 1551/2: "ego Robert' vicari' affirmo ha'c co'putacion'." According to a 'Narrative of the Reformation' (Cam. Soc.), in June, 1554, "a priest was put in Newgate for syngyng the Englishe letany in his parishe church at Charing Crosse," a notice which can hardly refer to any save Robert Best, the Vicar of St. Martin's. There is nothing more of him or of Wells until the latter, "Thoma'

Wellys vicariu'," signs the accounts ended in March, 1557/8; those ending at Christmas, 1559, were signed in the March following (1559-1560) by "Robert Best vj' Cler'." Newcourt's assertion ('Reperit. London.') that Best was reinstated at the accession of Elizabeth seems to be justified, although it has been edited out of Mr. Hennessy's edition; there remains only one point to be put forward—on January 25th, 1564/5, "Sepult' fuit M<sup>r</sup> Tho: Wells, Clericus Vicarius Ecol: S<sup>ci</sup> Martini," so says the register, or as it is in the churchwardens' accounts, "Thom's Weelles preste." Probably the register gives him the title he had borne, and the accounts give the only title he could claim; surely, at least, if he was vicar when he died the churchwardens' records would not summarily dismiss him as "preste." It is a sidelight on the temper of the changes that, Roman or Anglican, Wells at the last came to rest in the churchyard of the parish to which he had ministered; and a similar light is shed by the record of a certain Dr. Huick. He may perhaps be identified with the physician of the same name who, in 1546, was honoured, and apparently but little embarrassed, by the hostile attention of Bishop Gardiner, Lord Chancellor Wriothesley, and others of the Council who had little sympathy with the Reformation (vide Froude, iv. 202). During Mary's reign this Dr. Huick was a prominent parochial personage. It is not unlikely that he was the "deputy of the commissioners" who audited and passed the accounts of the parish; he was a member of the committee (already referred to) for the investigation of the parish affairs, and it is interesting to observe that for many years after the accession of Elizabeth he continued to live in a house which belonged to the parish, and for which he paid to the churchwardens an annual rent of 6s. 8d.

The revived ritual continued in use to the end of Mary's reign, but on Elizabeth's accession some changes were made at once. One of the last items of the account of 1558 is "ffor Ryngyng at the buryall of Quene Marye," one of the first in 1559 is "to Ryngers at the Comynge in of the Quene," and though this stands close to the record of expenditure on mending the sepulchre, buying wire for the paschal, and coals to be hallowed at Easter, these are quickly followed, in Midsummer quarter, by the purchase of a "booke Called a psalter," and by reference to the "takeyng downe of y' Alters" and the rood. At the same time a "Com'nyon table" took the place of the altar, the church was whitewashed, the Commandments were painted on the walls, and 3l. 7s. was spent on a "Co'munyon Cupp," as the ordinary chalice of the Roman Church would hardly serve the purposes of the Anglican Communion service. There was also the inevitable visit to the Commissioners.

In the following year the Bible was restored (it was no doubt removed in Mary's reign) for public use in the church and a desk provided on which to set it; a mason received 8d. "to stup vp the graue stones when that the munition Came downe to take away all picto" of the Trinitie as well in glasse windowes as graue stones." For the rest it need only be said that the Roman service disappeared, and that for 13s. 4d. "A marbler of S<sup>t</sup> Dunstons" became the proud possessor of a "grave stone.....w<sup>ch</sup> had served for the hie alter beinge krackte."

It will be clear from this rapid summary of the contents of the churchwardens' accounts that there were two ways of conducting a great change in national life: there was a gradual and cautious progress, and a rapid, careless attack all along the line. Henry turned his opponents' flank by asserting for himself that exercise of supreme power by which alone the changes he desired could be made. With statesmanlike caution he spread his reforms over a period of twenty years, carefully considering every step, exactly calculating the objects and the various probable



effects of every change. This aspect of affairs is negatively suggested by the parochial accounts. The changes made were vast and far-reaching, but they did not seriously touch the convenience or habits of the mass of the people, they did not affect the parishes as such. Then suddenly we are in the midst of a turmoil. Item after item tells of the ceaseless energy of the Protector Somerset, who, proceeding with neither judgment nor caution in a frontal attack on all that savoured of Roman practice or doctrine, aroused widespread distrust and discontent, and open rebellion in the East and West. Mary's reign was a time of reaction. The work of the last five years was undone as rapidly as it had been executed; the church services returned to the pattern of 1547. It was impossible to make good all that had been sold or destroyed, but the old system was restored so far as the time and money available would permit.

As we read the record of Elizabeth's reign we are impressed by the gradual movements of the authorities; change began at once, but, as will have been seen, there was nothing in quantity or importance to compare with that made under the tempestuous guidance of Somerset. Affairs move with more of the dignity of Henry's time. It is, of course, easy to remark that the injunctions issued at the beginning of Elizabeth's reign were practically the same as those put forth in 1547 after Henry's death; but there was a very different spirit in their application, and there is a very different atmosphere of performance about the references in the accounts. It is true that in one matter at least, that of the rood loft, the zeal of the parishioners (or of a section of them) anticipated the orders of the Ecclesiastical Commissioners; but the "testimonial" noticed above was possibly in the nature of a petition that the loft might be retained and converted to a new and practical use rather than the expression of a fervid desire for its abolition as a memorial of services and doctrines which the English Church had rejected.

There remains one question to ask and answer. During Mary's reign, as may be seen, the church had obtained, by gift or purchase, various vestments and ornaments and books necessary for the services according to the Roman usage. What became of these on Elizabeth's accession? The scanty store of vestments was most probably retained, but the books and the ornaments, such as the censers, the pyx, the holy-water stoup, and the like, must have been laid aside, stored away by some dubious parish official, distrustful whether he had really seen them used for the last time. Something of this sort seems to have happened, for in 1569 the churchwardens made 10s. by the sale of "the Lampe and the hollye water stoke of stone and other olde brase."

Such are the details of the changes wrought by the Reformation in the parish of St. Martin-in-the-Fields. Naturally they do not supply a history of that great movement; they go no further than the interests of the church and parish as a financial unit. Every penny that went into or out of the parish chest by reason of the Reformation is recorded, but unless the changes affected the revenues or the expenditure of the churchwardens they were not noticed.

J. V. KIRTO.

#### THE ADVANCEMENT OF ENGLISH STUDIES: A SUGGESTION.

I SUPPOSE that many of us must be familiar with the style of "dissertation" for which degrees are usually given in English. A man finds a poem in Middle English of which there is no remarkably good edition, extending, perhaps, to only a few hundred lines, edits it with various readings, and prefixes a preface in which the values of the Middle English vowels are discussed for the twentieth time, to which he adds a bibliography of the subject, publishes

the whole in a pamphlet, and so gets his degree.

In this way some very good and useful work has, no doubt, been done; but I think I could mention some such specimens which have hardly helped the cause at all; and I would beg leave to point out that it would be well to give us for a change a production of another kind.

What we most want just at present is more good material for the 'New English Dictionary,' and I would suggest that occasionally a good sound piece of lexicographical work would be of great value. Moreover, it would cover a far wider field than is covered by the tiny patches which suffice to fill the usual dissertation.

To take an example. If any man will undertake to make, and will publish, a fairly thorough glossary to the existing editions of Lydgate's 'Falls of Princes,' 'Siege of Thebes,' and 'Siege of Troy,' I believe he would certainly deserve a degree. Such work is far less showy, but much more practical. Perhaps one objection is that it is work which cannot well be shirked; but this, rightly viewed, should rather be considered as a recommendation.

Should any one object that the lines in Lydgate's 'Siege of Troy,' for example, are not numbered, I would reply that we could dispense with such numbering. Thus the word *attempre* occurs on leaf L 3, back, col. 1, first quarter of the column; this I denote by L 3 c a, where c is col. 3 of the leaf.

WALTER W. SKELT.

#### SALES.

MESSRS. SOTHEBY, WILKINSON & HODGE sold the following books in the library of the late Mr. Virtue Tebbs: The *Germ*, four parts, 1850, 27l. Keats's *Poems*, morocco, 1817, 18l. 15s. Pape with a *Hatchet*, 1589, 14l. 15s. Fitz-Gerald's *Omar Khayyam* and *Salmân* and *Absal*, 1872-71, 13l. 5s. Burlington Fine-Arts Club Catalogue of *Miniatures*, 1889, 27l. 10s. D. G. Rossetti's *Poems*, first edition, large paper, 1870, 10l. 15s.; *Ballads and Sonnets*, 1881, with autograph inscription, 10l. 5s.; *Poems*, 1881, presentation copy, 10l. 5s. Ruskin's *Modern Painters*, 23l. 10s.; *Stones of Venice*, 13l. 10s. Shelley's *Queen Mab*, with title-page and imprint, 1813, 30l. 10s. Tennyson's *Poems*, 1833, presentation copy, 24l. 10s. *Order of Chivalry*, &c., Kelmscott Press, presentation copy from W. Morris, 40l.; Chaucer, Kelmscott Press, 66l.

The same auctioneers sold on the 12th inst. and three subsequent days the following from the libraries of the late Canon Hill and others: Nuremberg Chronicle, 1493, 14l. 5s. Kingsborough's *Antiquities of Mexico*, 29l. Ptolemy's *Geographia*, 1520, 15l. 10s. Tudor Translations, 9 vols., D. Nutt, 1893-6, 8l. Swinburne's *Atalanta in Calydon*, Kelmscott Press, 1894, 10l. 12s. 6d. Goldsmith's *She Stoops to Conquer*, first edition, 1773, 7l. 10s. Three *Tours of Dr. Syntax*, 1812-21, 12l. Cockayne's *Complete Peerage*, 8 vols., 1889-98, 10l. 10s. Harleian Society *Visitations*, 41 vols., 1869-97, 30l. Cowper's *Poems*, 2 vols., first edition, 1782-85, 30l. 10s. Hardyng's Chronicle, 1543, 11l. 5s.

The same auctioneers sold on the 17th inst. the late Mr. Tuer's horn-books and children's books, amongst which were the following: Lamb's *Beauty and the Beast*, M. J. Godwin, n.d., 43l.; Lamb's *Prince Dorus*, Godwin, 1811, 42l.; Lamb's *Poetry for Children*, 2 vols., 1809, 81l. The series of thirty-nine horn-books described in Mr. Tuer's book on the subject realized 269l. 5s.

The same auctioneers sold on the 18th inst. and three following days the under-mentioned books: Roberts, *Holy Land*, coloured and mounted, 14l. Dickens, *Nicholas Nickleby*, first edition, presentation copy, 1839, 25l. 10s. Dorat, *Les Baisers*, 1770, 25l. Lafontaine, *Contes et Nouvelles*, 1762, 26l. Goldsmith's *Life of Beau Nash*, uncut, 1762, 8l.; *She Stoops*

to Conquer, 1773, 12l. 12s. Lamb's *John Woodvil*, 1802, 7l. Burton's *Anatomy of Melancholy*, first edition, 1621, 20l. Nolhac, *Marie Antoinette*, Japanese paper, 1890, 23l. *Persian Drawings* (forty-two), 50l. Moreau, *Modes et Costume en France*, XVIIIe Siècle, nineteen plates, 36l. Spenser's *Faerie Queene*, 1590 (first three books), 50l. Prior's *Poems*, 1707, 17l. 10s. Surtees's *Jorrocks's Jaunts and Jollities*, 1843, 22l. 15s. Apperley's *Life of a Sportsman*, 1842, 14l. Pickering's *Aldine Poets*, 53 vols., 18l. 15s. Badminton Hunting, large paper, 13l. 15s. Chesterfield's *Letters*, first edition, 2 vols., boards, uncut, 1774, 10l. 15s. Ciceronis *Orationes*, Venet., Valdarfer, 1471, 10l. Boydell's *Shakespeare*, 9 vols., 1802, 11l. 15s. Dugdale's *Monasticon*, 8 vols., 1846, 12l. Shelley's *St. Irvine*, 1811, 10l. 5s. Turberville's *Epitaphs*, &c., 1570, 105l. R. L. Stevenson, *The Body-Snatcher*, the original manuscript, 44l. 10s. FitzGerald's *Agamemnon*, n.d., 18l.; Omar Khayyam, first edition, 1859, 35l. Tennyson's *Carmen Sæculare*, 1887, 29l. The *Ibis*, 1855-99, 63l. 10s. Isaac Reed's *MS. List of Garrick's Epilogues and Prologues*, 16l. 16s. Dennis's *Letters upon Several Occasions*, 1696, 12l. Kipling's *Works*, 19 vols., 1897-1900, 13l. 5s. Shakespeare, *Macbeth*, 1673, uncut, 113l. Johnson's *Vanity of Human Wishes*, first edition, uncut, 1749, 16l. 5s. Horæ B.V.M., Paris, 1549, 65l. Goldsmith's *Vicar of Wakefield*, first edition, 1766, 77l. Shakespeare, *Love's Labour's Lost*, 1631, 41l.; *Pericles*, 1635, 30l.; Henry IV. (imperfect), 1639, 20l. 10s.; *Othello*, headlines shaved, 1655, 20l. Chaucer's *Works*, Kelmscott Press, presentation copy, 1896, 72l.

#### THE COMING PUBLISHING SEASON.

DURING the autumn season Mr. Fisher Unwin will publish the following works. In Fiction: *Vanity, the Confessions of a Court Modiste*, by "Rita,"—The *Combers* (Miss Barbara Cunniffe), by Mr. Halliwell Sutcliffe,—*Neighbours*: being *Annals of a Dull Town*, by Miss J. H. Crottié,—*The Devil's Half Acre*, by "Alien,"—*Among the Syringas*, by Mrs. Mary E. Mann,—*My Afterdream*, a sequel to the late Mr. Edward Bellamy's 'Looking Backward,' by Mr. Julian West,—*Allen Lorne*, by Mr. Alexander Macdougall,—*Black Mary*, by Mr. Allan McAulay,—*Edward Barry*, South Sea Pearler, by Mr. Louis Becke,—*Trinity Bells*, a Tale of Old New York, by Mrs. Amelia E. Barr,—*The Wizard's Knot*, by Dr. William Barry,—*A Thoroughbred Mongrel*, by Mr. Stephen Townesend,—*Landlopers*, by Mr. J. Le Gay Brereton,—*The Autobiography of a Quack*, by Dr. S. Weir Mitchell,—and in the "Overseas Library," *Little Indabas*, by Mr. J. Mac, and *Tales of the Pampas*, by Mr. William Bulfin. In Children's Books: *Imaginations*, by Tudor Jenks,—*Tales told in the Zoo*, by Mr. F. Carruthers Gould and his son, Mr. F. H. Carruthers Gould,—*Old Father Gander*, illustrated by Mr. W. S. Howard,—*Bubbles*, his Book, by Mr. R. F. Irvine,—and *The Home of Santa Claus*, by Mr. G. A. Best. In History and Biography: *A History of the Isle of Man*, by Mr. A. W. Moore, M.A., *Speaker of the House of Keys*,—*The Literary History of America*, by Mr. Barrett Wendell, Professor of English at Harvard College,—*England a Hundred Years Ago*; or, *the Dawn of the Nineteenth Century*, a Social Sketch of the Times, by Mr. John Ashton,—in the "Story of the Nations" series, Norway, by Prof. Hjalmar Boyesen, with a chapter by Mr. C. F. Keary; the *American Colonies* (1625-1783), by Miss Helen Smith; *The United States of America* (1783-1900), in 2 vols., by Prof. McLaughlin, Professor of History in the University of Michigan; and *China*, by Prof. R. K. Douglas, a new edition, with preface and chapter on recent events,—in the "Builders of Greater Britain" series, Sir Stamford Raffles, by Hugh E. Egerton,—and in the "Masters of Medicine"

series, Thomas Sydenham, by Dr. J. F. Payne, and Andreas Vesalius, by Dr. C. L. Taylor. In *Travel*: In the Ice-World of Himalaya, among the Peaks and Passes of Ladakh, Nubra, Lura, and Baltistan, by Mrs. Fanny Bullock Workman and Dr. W. H. Workman,—Tramping with Tramps: Studies and Sketches of Vagabond Life in Many Lands, by Mr. Josiah Flynt,—Half-Hours in Japan, by the Rev. Herbert Moore,—and Among the Berbers of Algeria, by Mr. Anthony Wilkin. In *Belles-lettres*: The Unpublished and Uncollected Poems of William Cowper, edited by Mr. Thomas Wright,—and The Paris Salon of 1900, reproductions of the finest pictures, together with descriptive letterpress. Miscellaneous: Critical Studies, a series of essays, by Ouida,—The Handy Man Afloat and Ashore, by the Rev. G. Goodenough, R.N.,—The Canadian Contingent, by Mr. W. Sanford Evans,—Famous British Regiments, by Major Arthur Griffiths,—The Speaker's Chair, by Mr. Edward Lummis,—and The Jews in London: a Study of Racial Character and Present-Day Conditions, with an introduction by the Right Hon. James Bryce, M.P.

Messrs. Methuen & Co., who are beginning publishing somewhat earlier than usual, send us the following list:—*Travel, Adventure, and Topography*: The Indian Borderland, a Personal Record of Twenty Years, by Sir T. H. Holdich, illustrated,—Modern Abyssinia, by Mr. A. B. Wyld, with a map and a portrait,—a cheaper edition in fortnightly parts of *Through Asia*, by Sven Hedin,—Vol. I. of the History of the Boer War, by F. H. E. Cunliffe, Fellow of All Souls' College, Oxford,—A Prisoner of War, by Col. A. Schiel,—The Siege of Mafeking, by Angus Hamilton. *Poetry*: *Writ' in Barracks*, by Edgar Wallace. *History and Biography*: a fourth edition of the Letters of Robert Louis Stevenson to his Family and Friends, edited by Mr. Sidney Colvin,—The Walkers of Southgate: being the Chronicles of a Cricketer's Family, by W. A. Bettesworth,—A History of Egypt, from the Earliest Times to the Present Day, edited by Prof. Flinders Petrie, in 6 vols.: Vol. VI. Egypt under the Saracens, by Stanley Lane-Poole. Illustrated and Gift Books: The Lively City of Ligg, by Gellett Burgess, with 53 illustrations,—Goop Babies, by Gellett Burgess, with illustrations,—The Essays of Elia, with 70 illustrations by Mr. Garth Jones, and an introduction by Mr. E. V. Lucas,—Nursery Rhymes, with many coloured pictures by F. D. Bedford. *Theology*: The Philosophy of Religion in England, by Dr. Alfred Caldecott,—The Soul of a Christian, by Prof. Granger,—Revelations of Divine Love, by the Lady Julian of Norwich, edited by Mr. G. H. Warrack,—in the "Library of Devotion," A Guide to Eternity, by Cardinal Bona, edited with an introduction and notes by J. W. Stanbridge; The Psalms of David, with an introduction and notes by Principal B. W. Randolph of Ely; and *Lyra Apostolica*, with an introduction by Canon Scott Holland, and notes by Mr. Beeching. *Belles-lettres*: in "The Little Guides," Westminster Abbey, by Mr. G. E. Troutbeck, illustrated by Mr. Bedford, and Sussex, by Mr. Brabant, illustrated by Mr. New,—in "Little Biographies," The Life of Savonarola, by Mr. E. L. Horsburgh, and The Life of Dante Alighieri, by Mr. Paget Toynbee,—in the "Works of Shakespeare," Romeo and Juliet, edited by Dr. Edward Dowden, and King Lear, edited by Mr. W. J. Craig,—in "Methuen's Standard Library," Memoirs of my Life and Writings, by Edward Gibbon, edited by Dr. Birkbeck Hill, and The Letters of Lord Chesterfield to his Son, edited by Messrs. Strachey and Calthrop,—in the "Novels of Charles Dickens," Nicholas Nickleby, with illustrations by R. J. Williams; Bleak House, with illustrations by Beatrice Alcock; and Oliver Twist, with illustrations by E. H. New,—in "The Little Library," The Early Poems of Alfred, Lord Tennyson, edited by J. C. Collins, M.A.; Maud,

edited by Elizabeth Wordsworth; A Little Book of English Lyrics; Pride and Prejudice, by Jane Austen, edited by Mr. E. V. Lucas, 2 vols.; Penderennis, edited by S. Gwynn, 3 vols.; Eothen, with an introduction and notes; Lavengro, edited by Mr. Hindes Groome, 2 vols.; Cranford, by Mrs. Gaskell, edited by Mr. E. V. Lucas; John Halifax, Gentleman, by Mrs. Craik, edited by Annie Matheson; and A Little Book of Scottish Verse, edited by Mr. T. F. Henderson,—The Rubaiyat of Omar Khayyam, translated by Edward FitzGerald, with a commentary by H. M. Batson, and a biography of Omar by Prof. E. D. Ross. *Philology*: The Captivi of Plautus, edited by Mr. W. M. Lindsay. *Science*: Agricultural Zoology, by Dr. J. Ritzema Bos, translated by J. R. Ainsworth Davis, M.A., with an introduction by Eleanor A. Ormerod, F.E.S., with 155 illustrations.—The British Gardener and Amateur, by W. Williamson, illustrated.—The Construction of Large Induction Coils, by A. T. Hare, with numerous diagrams,—Lace-Making in the Midlands, Past and Present, by C. C. Channer and M. E. Roberts,—A South African Arithmetic, by H. Hill, B.A. *Fiction*: The Master Christian, by Marie Corelli,—Quisante, by Anthony Hope,—A Master of Craft, by Mr. W. W. Jacobs,—The Gateless Barrier, by Lucas Malet,—Cunning Murrell, by Mr. Arthur Morrison,—The Footsteps of a Throne, by Max Pemberton,—Sons of the Morning, by Eden Phillpotts,—The Soft Side, by Mr. Henry James,—Tongues of Conscience, by Mr. R. S. Hichens, author of 'Flames,'—The Conquest of London, by Miss Dorothea Gerard,—Wounds in the Rain: War Stories, by Mr. Stephen Crane,—Winifred, by Mr. Baring-Gould,—The Strong Arm, by Mr. Robert Barr, author of 'The Countess Tekla,'—The Seen and the Unseen, by Mr. Richard Marsh,—Servants of Sin, by Mr. Bloundelle Burton,—Path and Goal, by Ada Cambridge,—Elmslie's Drag-Net, by E. H. Strain,—A Forest Officer, by Mrs. Penny,—Fitzjames, by Lilian Street,—in "The Novelist," A Man of Mark, by Anthony Hope; The Carissima, by Lucas Malet; The Lady's Walk, by Mrs. Oliphant; Derrick Vaughan, by Edna Lyall,—in "Methuen's Sixpenny Library," In the Roar of the Sea, by Mr. Baring-Gould; Peggy of the Bartons, by B. M. Croker; and In the Midst of Alarms, by Mr. Robert Barr.

#### CHELSEA.

MR. REGINALD BLUNT writes:—

"As almost the whole of the review in your columns of my little 'Handbook to Chelsea' is devoted to the enumeration of 'a good many trifling errors' which your critic finds in its pages, I think I may in fairness be allowed to point out that the majority of those he quotes are really not errors at all. For the correction of the obvious slips as to the relationship of Hortense Mancini to Cardinal Mazarin and in the reference to the first (misprinted 'last') Duke of Kent, I thank him; but several of the other amendments seem themselves much in need of amendment.

"1. 'It is,' certainly, 'hardly accurate to describe the former western boundary of the parish as the 'east side of Sloane Street,' and, of course, I did not do so; but, substituting 'east' for 'west,' I said its boundary was the Bourne, which flows 'by' the east side of Sloane Street, and I think any one who looks at the map will admit this as quite accurate enough for a brief description, though 'behind' might perhaps be substituted for 'by.'

"2. Objection is taken to the northern boundary being given as the Fulham Road, 'which is the boundary westward from near the Admiral Keppel, but not eastward from that point.' I did not give the present boundaries, but used the past tense. The northern boundary was the turnpike road to Fulham, which separated Chelsea from Kensington.

"3. 'A misprint.....gives us Lord and Lady Dacres.' This is obviously not a misprint at all. The cut and lettering are the reproduction of an old print, and the added s is a common form of the variants of earlier nomenclature. The name occurs as 'Dacres' in the Chelsea register entry and elsewhere.

"4. 'It seems to be a mistake to describe the Inigo Jones "gateway" named by Pope as having

been "brought by the present Duke of Devonshire to Devonshire House." I do not think it is a mistake at all. The gate was, according to Lysons, erected by Inigo Jones at Chelsea for the Lord Treasurer Middlesex, and removed to Chiswick by Lord Burlington, to whom it was given by Sir Hans Sloane at the time that Beaufort House was pulled down. It was re-erected in an avenue in the gardens of the beautiful little villa at Chiswick, which afterwards became the property of the Duke of Devonshire. It was, if I remember rightly, transferred to Devonshire House about two years ago. At least the fact was so stated at the time; but if erroneously I shall be grateful for a definite correction.

"5. 'James Leverett was, we thought, not "a gardener," but an actor.' The only reference I have come across to Leverett's vocation describes him as 'a retired gardener.' I fancy your critic is, perhaps, thinking of Doggett.

"6. 'Sir Arthur Halliburton should be Lord Halliburton.' I am, of course, responsible for not having brought this entry (correct when written two years ago) up to date when revising; but the omission is due to faith in Kelly, in whose usually very accurate 'Chelsea Directory' for 1900, which was used in checking these entries of residents, the name is still twice entered as 'Sir Arthur Halliburton.'

"Other corrections of my critic's corrections might be made, but I could not expect to further occupy space. As I said in my preface, there are, no doubt, many errors and shortcomings in my little handbook. But it is unfortunate for me that in a review devoted entirely (except for two lines about an appendix) to their enumeration, the majority of the samples so diligently cited should prove really not to be errors at all."

2. The first error imputed to our notice by Mr. Blunt is in a suggestion that the boundary of Chelsea from the centre of William Street, Lowndes Square, to a point about a mile to the west has been changed in modern times. This is not so, and the turnpike road was where the high road is now.

3. There is nothing to show that an old spelling is intended, and "old prints" have inscriptions less bald.

4. Mr. Blunt may be right in thinking that the iron gate at Devonshire House may have been designed by Inigo Jones. The doubt which we expressed as to the passage in his book was caused by the connexion with it of Pope's lines.

5. Our critic was not thinking of Doggett; but we did not assert that Leverett was incorrectly called a gardener. We queried, and still query, his occupation.

Mr. Blunt leaves alone our corrections as to Mayerne and Queen Katherine Parr. He admits three, and, to include boundaries, five, of our corrections. We admit he may be right as to the gateway and Leverett. Mr. Blunt evidently resents criticism; but one who attempts to tread in the paths of Faulkner, L'Estrange, Beaver, and the many other describers of Chelsea, should welcome it when friendly, as it was.

#### DEL VIRGILIO'S EPITAPH ON DANTE.

Dr. Williams's Library, Gordon Square, July 24, 1900.

ONE of the questions which by your courtesy I was enabled to ask in the current number of the *Athenæum* I ought to have been able to answer for myself. On consulting, for another purpose, F. Scoriali's 'I Versi Latini di Giovanni del Virgilio,' Venice, 1845, I find that he gives the text of l. 5 correctly on p. 106, and explains it correctly on p. 183. In l. 6 he adopts and defends *loicis*, not *laicis*. Doubtless others of your correspondents will have found other instances of the correct understanding of the passage; but how came Ricci, Macri-Leone, and so many others to miss it?

PHILIP H. WICKSTEED.



## Literary Gossip.

MR. S. R. GARDINER is getting on with the third volume of his 'History of the Commonwealth and the Protectorate.' At any rate, he hopes to send his manuscript to the printers before the close of the year. It will not cover more than two years, reaching down to the middle of 1656. The amount of labour connected with 1655 has been great; different threads have to be followed up, and consequently the year occupies a considerable space.

THE 'Survey of London' is making good progress. It will consist, probably, of nine volumes. Of these the history, to the end of the eighteenth century, will take four. This part of the work is by the director, Sir Walter Besant. It deals in great detail with the social history of the people of London as well as the municipal and political history. The "Perambulation," which covers the whole of the area under the jurisdiction of the City and the County Council, is already complete. It will occupy two volumes. The antiquities of London, the present institutions and government of London, with certain special papers, will complete the work. Some of the maps and illustrations are now in the hands of the engravers.

'THE JEW IN LONDON: a Study of Racial Character and Present-Day Conditions,' is the title of a book which contains two essays treating the subject respectively from a Christian and a Jewish point of view, and which was prepared for the Tynbee Trustees by Mr. C. Russell and Mr. H. S. Lewis. The volume is completed by an introduction by Canon Barnett, a preface by the Right Hon. James Bryce, and an important map specially made for it. The book is primarily an attempt to describe the Jewish community in London, and especially that large part of it which consists of alien immigrants from Eastern Europe—Germany, Poland, and Russia. An analysis is given of Jewish social, industrial, and religious life, and the conflicting opinions on the chief controverted points find expression. Mr. Fisher Unwin will be the publisher.—In the coming autumn Mr. Fisher Unwin will also issue a book by Mrs. Amelia E. Barr entitled 'Trinity Bells.' This is a story of the early days of New York.

THE International Congress of Publishers, which met two years ago in London, will assemble this year in Leipzig, and will discuss, among other matters of importance, the respective rights of authors and publishers. Mr. Albert Brockhaus, of Leipzig, will preside, while Mr. Murray has been appointed one of the foreign honorary presidents.

MISS VIOLET HUNT, author of 'A Hard Woman,' is going to publish a volume of stories under the title of 'Affairs of the Heart,' which sufficiently indicates the nature of the tales.

WE understand that the article on Byron in the current *Quarterly* is written by Mr. Arthur Symonds.

WE have pleasure in announcing that the Committee for the Continuation of Duncumb's 'History of Herefordshire' have requested the Rev. M. G. Watkins, M.A., Rector of Kentchurch and Llanguna, to pro-

ceed with the book. He has already published 'The Hundred of Huntington,' containing the history of that manor, of Kingston, Clifford, &c. He is now at work upon the 'Hundred of Radlow,' containing the district, roughly speaking, which lies between Hereford and the Malverns, and will be extremely obliged to any one who will forward to him any particulars of its history since Domesday.

A SECOND-HAND bookseller is offering, for hard upon ten pounds, as "unique," an uncut copy of the first edition of 'Absalom and Achitophel,' Part I., with the title-page and several margins repaired. In such cases "unique" is always a dangerous word to use. We have not in this instance verified the statement that the folio pamphlet is "totally uncut"; but that it is not unique in that state is certain. A copy exists in the collection of Mr. Buxton Forman, stabbed and fastened with the original single thread, with every deckle edge of every leaf totally undisturbed, and with no repairs to title-page or margins.

MR. BUXTON FORMAN, by the way, has just returned to London after taking part in an International Congress held at Berne on the occasion of the twenty-fifth anniversary of the establishment of the Universal Postal Union. The Congress decided that the event should be celebrated by the erection at Berne of a monument, to be provided at the joint cost of practically all the governments of the world, through the instrumentality of the Swiss Federal Council. Mr. Forman, with Mr. C. A. King of the Accountant's Department of the Post Office, represented Great Britain and the bulk of the colonies. Australasia and New Zealand were separately represented by Sir John Cockburn and Mr. Pember Reeves, and Canada by Mr. Tarte.

THE partnership just announced as arranged between Mr. Emery Walker and Mr. Sydney Cockerell, automatic and photographic engravers, may be properly regarded as an item of literary news. Of the new firm of Walker & Cockerell, which supersedes the well-known firm of Walker & Boutall, Mr. Walker was closely connected with the late William Morris in all the doings of the Kelmscott Press, and is a high and articulate authority on the history and ways and means of letterpress printing. Mr. Cockerell, the secretary of the Press up to the time of Morris's death, is also the author of the last book printed at it—the admirable little history, description, and annotated list, preceded by Morris's own note on the Press.

THE Advocates' Library, Edinburgh, will be closed during the whole of next month.

SEVERAL items of considerable interest referring to Charles Lloyd (the friend of Charles Lamb) were included by Messrs. Hodgson in their sale on the 19th inst. Amongst others were the original manuscript of a tale entitled 'Isabel; or, Godwin versus Godwin,' written by Lloyd during the year 1789, and also the author's own copy of his 'Poems on the Death of Priscilla Farmer, 1796.' The latter, which contains a poem by Lamb, is of extreme rarity. A very fine copy of the first edition of Keats's 'Lamia' (with Lloyd's autograph on the half-title) realized the record price of 28*l.* 10*s.*

THE London School Board has not been successful in its appeal to the Charity Commission to provide that English grammar should be allowed as an alternative subject to Latin grammar in the entrance examination at St. Paul's School. The Board appears to have taken a somewhat extravagant view of the functions of the Commission.

UNIVERSITY benefactions during the month of July include 50,000*l.* to Birmingham University from Sir James Chance, and land valued at 20,000*l.* to the same university, from Lord Calthorpe and his son; a grant of land to Bangor University College, as a site for new buildings, from the Bangor County Council; with other donations of smaller value.

BILLS are now passing through Parliament to extend to the Isle of Man and Jersey (why not the rest of the Channel Islands?) the Elementary School Teachers (Superannuation) Act, 1898.

THE Sixty-first Annual Report of the Deputy-Keeper of the Public Records, which has just been issued at the price of 1*d.*, contains the numbers of applications for the production of records, &c., in 1899, the value of stamps purchased by the public and cancelled in the Legal Search Room, and notes on the work of the department.

THE debate last week in the House upon the teaching of Irish in elementary schools in Ireland was interesting. Whether it is possible at this late date to save the language from extinction may be doubted, but it will be a pity if it does disappear. Neither political party has ever shown itself friendly to the literature or the language of the Celt, more from stupidity than from any hostile feeling. Like Macaulay they have despised what they know nothing about. And it is little wonder that the National Board has been apathetic when the only teacher of Irish in Trinity College is attached to the Divinity School. Were Dublin in France there would be an *École Celtique* issuing its bulletins, and not leaving the publication of Irish texts to a private society in London.

THE death is announced of M. Lasserre, whose work on 'Notre Dame de Lourdes' has sold all over Europe, and has been translated into over forty languages. His translation of the Gospels into French, however, did not meet with an equally fortunate reception, although sanctioned by several prelates of the Roman Church. Widely circulated, much esteemed in France, it was finally put on the Index, it was said at the instigation of the Black Pope.

THE 'Annual Report on the Moral and Material Progress of India,' which was circulated to members of Parliament last week, states, under the heading of "Literature," the total number of publications in India in various tongues in the year with which the report deals. Next to publications in English, Urdu heads the list, Bengali coming next, and Sanskrit fourth. Publications in the Bombay Presidency are chiefly in Gujarathi or Marathi, while in Madras there are more publications in Telugu than either in Tamil or English; but Sanskrit stands high even in Madras. There are a few books in each of thirty-five other tongues besides those which we have named. A critical essay on the Hindu

law of inheritance is picked out for special notice. A large number of philosophical works in Sanskrit are alluded to. There is an increase in the number of Bengali women writers. A considerable number of English novels have been translated into Urdu. Among publications in the Punjab are an account of the Græco-Turkish war, and a history of Mohammedan rule in India.

SUBSCRIPTIONS are being collected throughout Poland for the presentation of a jubilee gift to Henryk Sienkiewicz. The presentation is to be made in November next, and it is sanguinely expected that sufficient money will be subscribed to purchase a country estate for "the darling of the Polish nation" on Polish soil.

ACCORDING to the *Kant-Studien* another hitherto unknown portrait of the philosopher has been discovered. It differs considerably from all the known types, is painted on parchment, and exhibits genuine artistic skill. It is unfortunate, however, that the desirable historical proofs of its authenticity are wanting. All that is known of it is that it was formerly in Leipzig, where it was obtained by Herr Rosenthal, a brother of the Munich bookseller N. Rosenthal. If it be genuine, it must have been painted during the decade preceding the publication of the 'Kritik der reinen Vernunft,' to judge by the apparent age of the subject of the portrait.

DR. LUIGI FRATI, the distinguished chief of the Bologna Library and Director of the Municipal Museum, whose learning and kindly assistance have won for him the affectionate regard of many English students, completes his eighty-fifth year on Sunday week, the 5th of August.

THE Parliamentary Papers of the week include Report on Training Colleges, England and Wales, 1899 (3½d.); Accounts of the Intermediate Education Board for Ireland, 1899 (1d.); and several more Endowed Charities Reports—Durham and Lancaster.

## FINE ARTS

*Nicolas Poussin: his Life and Work.* By E. H. Denio, Ph.D. Illustrated. (Samson Low & Co.)

ALTHOUGH we heartily agree with Miss Denio in thinking that "N. Poussin was one of the greatest painters of Europe in the first half of the seventeenth century," it is impossible not to wonder how it can have happened that the biography of one who was distinctively called "learned" has till now found no English pen more characteristically masculine than that of Miss Maria Graham (afterwards Lady Callcott). To her 'Memoirs of N. Poussin' the lady who has written this little volume frankly admits her obligations. If Poussin had not been a Frenchman it is quite certain that at least six lives of him would have come from as many industrious Germans. As fate would have it, not only is there in French no work since Landon's of 1805 that can be accepted as a biography of the illustrious painter, much less in German, but Miss Graham's book, which was not a bad one for 1820, has been translated into both those

languages, and at least supplies the staple of what is known about the master.

Miss Denio, who has a handy knack of compiling, makes a good deal more than the circumstances warrant, or, perhaps, more than second thoughts would have permitted to her, of the idea that because the admirable portrait of N. Poussin in the Louvre is inscribed "Andelyensis pictoris," therefore "it is evident from this that the painter wished to be known to posterity as a native of Les Andelys in Normandy." The statement forms a neat opening to her book, but as scores of masters, from Perugino and Raphael downwards, were known by the names of their birthplaces, and it was the common habit in the Middle Ages, there is not much in her remark, even if we are sure that Nicolas himself caused the inscription to be in this form. Besides, he was not born at the Petit or the Grand Andely, but at Villers, which is an hour's walk from the larger place, and the "Clos Poussin," which retains the name of the family, a family which came originally from Maine, had nothing to do with Les Andelys. When the painter's dear friend, the Abbé Nicaise of Dijon, set up a monument to Nicolas, the inscription upon it began, "D. O. M. Nic. Pussino Gallo," and ended "Obiit in urbe æternâ XIV. Kal. Dec. M.D.C.L.X.V. annos natus LXXI. Ad Santi Laurentii in Lucina Sepultus." This inscription settles the date of Poussin's decease, which has been questioned. Later honorary inscriptions on various monuments do, indeed, refer to either of Les Andelys as his birthplace, but these do not help to confirm Miss Denio's notion that Poussin caused the words to be placed there, though, indeed, the letters between M. de Chantelou, well known on account of his transactions with the great artist, and Poussin himself, make it plain that the picture itself was painted by him for his correspondent and forwarded to the latter with a very characteristic epistle. The inscription on the tomb is not to be found in the volume before us, which contains several important documents diversely, but shows no marks of thoroughgoing research. In all probability it was M. Paul de Chantelou who caused the writing on the portrait to be painted. Poussin's letters on the subject say nothing of an inscription. The portrait (Smith, 2) is well known from the prints of J. Pense and Cathelin. It was for Chantelou Poussin painted in 1647-8 the series of 'The Seven Sacraments' now in the Bridgewater Gallery, a famous series which many admire more than we do, and it was for him that in 1645 he undertook to paint a companion picture of 'The Vision of St. Paul' to Raphael's 'Vision of Ezekiel,' a commission which drew from the master a charming letter, the earnestness of which is distinctly seen through the ornate phraseology of Poussin's age:—

"I fear my trembling hand will barely serve me to execute a picture destined to be a companion to one by Raphael. I have some trouble to persuade myself to undertake it, and I expect a promise that it shall be appropriated as a cover to one by that great master, or at least that it will never be shown at the same time. I think that your friendship for me is such that you would readily protect me from an insult, which a comparison might provoke."

The fact is that the quasi-classicality of Raphael, as in 'Paul preaching at Athens,' gave a direction to Poussin's studies in the antique; this is manifest in the Duke of Rutland's picture of 'Ordination,' as it is called, now at Belvoir, one of the second series of illustrations of the Sacraments. Upon the resemblance of Poussin's art to that of Raphael, when they were both in a grandiose mood, Miss Denio touches; but she is less fortunate in referring to the influence of Da Vinci upon the art of Poussin, that is, if she thinks Poussin was more impressed by Da Vinci than every other master had been who came after him. Besides, as was the case even with 'The Last Supper,' nearly all the great Scriptural subjects had to be treated in a manner more or less conventional. On another part of her theme our author says what must needs suggest itself to every fair-minded student:—

"To exclude N. Poussin's sacred compositions from religious art because they contain manifest evidence of intimate acquaintance with antiquity would be unjust; he is a true Christian painter, though his treatment of such subjects may lack warmth."

The fact is, however, that, admitting all that can be said for the conventionalizing influences of his age as regards sacred art, we must allow that Poussin was saturated by the spirit of antiquity. Many of his finest designs, such as 'The Nursing of Jupiter by Amalthea,' which is at Dulwich, have all the elements of ancient composition in bas-relief; his women in that fine group are classic virgins, if not statues come to life, and lack neither animation nor grace. The influence of Claude upon Poussin, which is distinct in this and other pieces of the same kind, and likewise that of Poussin upon Claude, are manifest elements in all discussions of this nature. For truly these masters, living side by side in Rome as they did, could not but have acted and reacted upon each other, but it cannot be said that Claude was Poussin's master, although it is possible to say that the former owed a prodigious debt to Adam Elzheimer (1574-1620), who was the inventor of the art of classical landscape painting in a lofty and poetic strain.

Most of Poussin's pictures evince the thoroughness of his studies from the antique. These studies must, of course, have been made by aid of alto-reliefs and bas-reliefs which were unearthed in Rome and its neighbourhood in his time; partly likewise, if not chiefly, they were made from the gems which, in those days, were often found in Italian vineyards and gardens. From these alone could he have acquired those classic principles of composition which predominate in two-thirds of his works, pictures and drawings included. Had the master seen the works of Phidias and his colleagues, to say nothing of Praxiteles, doubtless he would have preferred them to Roman and Romano-Greek sculpture, and his art, beautiful as it was, would have been the better for it.

We could not expect Miss Denio to have carried her study of the life of Poussin and his art beyond the natural limits of her subject, but it may be allowed to her reviewer to point to one of the greatest charms of studies that go beyond hers; we mean the great effect of our master's designs and



pictures upon John Keats, who was enraptured by what he described in the glorious 'Ode on a Grecian Urn' (which, indeed, was a Roman one), and upon whom Claude's 'Enchanted Castle' produced such a profound effect that he, so to say, embalmed that wonderful work in verse as wonderful. It is plain to all who have studied Poussin and the fervid poet in the same light that Keats, who, of course, knew of himself little about classic art, was deeply impressed by Poussin's pictures, some of the best of which were within his reach, and the fine prints from them which his artistic friends Hazlitt and Haydon possessed, and which Leigh Hunt delighted in. Poussin's 'Et in Arcadia Ego!' touched the whole of that choice company.

However this may be, we can join cordially in Miss Denio's defence of Poussin against those impressionable persons who condemn him because his scheme of coloration is sometimes dry and sombre, if not cold. She writes of that stupendous picture of 'The Deluge' in the Louvre, which was finely engraved by Jean Audran and Eichler, that its sombre colouring aids the imagination and heightens the effect, of which, perhaps, St. Germain pitched the note of his admiration a little too high when he wrote, "Ce Tableau est le plus beau qui soit sorti de la main des hommes." It is one of those which are pregnant with the same spirit as Blake's, though, of course, Blake and Poussin were as opposite poles in art. A friend of Blake's, too—if Blake had a friend that was worthy of the name—John Linnell, painted his magnificently solemn 'Burial of Saul' quite in the mood of Poussin. Well might Salvatore Rosa, Nicolas's neighbour on the Monte Pincio, write, soon after his death, to Ricciardi, "People here esteem M. Poussin as belonging to another world than this"—a sentiment which Reynolds, in one of the best of his 'Discourses to the Students of the Royal Academy,' very emphatically echoed.

*Illuminated Manuscripts in the British Museum, Miniatures, Borders, and Initials, reproduced in Gold and Colours.* By G. F. Warner. First Series. (Printed by order of the Trustees.)—We must wait for further instalments of this serial before we criticize it at length; but it is an agreeable duty to praise this "experiment in reproducing choice examples of mediæval illumination in their proper colours." The fifteen plates before us illustrate the German, Italian, and Flemish schools by single instances only, and the French and English specimens are not earlier than the twelfth century. "If, however," as Mr. Warner says, "the success of the present publication should justify its continuance, there is ample material from which these and other deficiencies can be supplied." No doubt there are a number of fine illuminations in the British Museum which very few besides the officials have any adequate idea of. But we do not feel quite sure that we fully understand the sentence quoted above. The reader may not know that the Trustees of the Museum, under whose auspices, and seemingly at whose expense, this book appears, do not invariably complete the publication of the important works they begin, even when large sums of money and many years of expert labour and abundant learning have been employed upon them. Much, indeed most, depends in the present instance upon the reproduction. Ordinarily, in chromolithographic copies of illuminations—whether photography is employed for them or not—spurious alloys,

such as Dutch metal or its allies, are employed; but we know by practical experience that Dutch metal, however artfully applied, is, like "Dutch courage," a poor substitute for the real thing. Neither its colour, nor its lustre, nor even its texture, still less its quasi-limpidity, will be found satisfactory. Nor is this all; nearly every illumination of the Middle Ages derives a charm of its own from the "raising fluid," which, applied as a ground to the gold, lifted, so to say, the metal above the surface of the vellum painted on, so that its splendour becomes manifest. Even Mr. Griggs has not yet contrived to print with the raising fluid and afterwards apply to it the solid, however thin, and pure metal desired by artists. But he has done the next thing to this; he has printed with real gold, though he had to omit the fluid (a solid, thickly laid-on pigment) which is so excellent in its effects. He has even introduced a sort of embossing, which goes some distance towards producing a complete facsimile of the ancient drawings in another respect. Without using the solid raising fluid the copyist could not, of course, hope to catch the effect of those punctured diapers and other patterns which appear so finely in illuminations as well as in the early pictures that are simply large illuminations. The reproduction before us of the local colour of the mediæval gold is highly successful; in fact, here is Mr. Griggs's peculiar triumph. Of course, everybody knows that, burnishing apart, all metallic gold is not of the same colour: not even is that the case with regard to the mediæval gold, which was found within what were relatively very narrow limits indeed—unless, as often happened, it consisted of the gold of antiquity, say the crown of Darius or the belt of Alexander, remelted and reused. As we are compelled mostly to confine our remarks for the present to the technical aspect of these transcripts, let us add some praise for the handling of the plates, the drawing of the outlines of the figures and faces, as well as the reproduction of the pencilling of each of the works, the pencilling of one school being distinct from that of the others, just as the casting of the draperies is peculiar to the school, if not to the scriptorium which it represented; and the very style of the draperies belonged to an epoch as well as to a school, and was by no means confined to illuminations; for instance, the charming quartet of pictures illustrating certain Virtues and copied from B.M. Add. MS. 28,162, which was Count Bastard's, and belongs, Mr. Warner says, to c. 1300 A.D., or rather, we think, to a somewhat earlier date, exhibits draperies, attitudes, and even the pure, suave, and beautiful as well as high-bred faces of ladies and children, which are as near as can be the same as those of the statues of Queen Eleanor in her memorial crosses and in the monumental brasses of the Cobhams in Cobham Church, all of which relics refer to c. 1290. This is one of the most beautiful of the plates here reproduced. The others include Harl. MSS. 2803 and 2804, a German Bible of the twelfth century, with, of course, emphatic Romanesque elements in its composition, colour, and design; and Royal MS. 2 A. xxii., an English Psalter late in the twelfth century, which formerly belonged to the Abbey at Westminster, where the Romanesque is but slightly beginning to yield to Gothic influences, and Christ is shown in Majesty; it is named in inventories of the Abbey, 1388 and 1540. We have next a purely Gothic—but in an early manner—page from Royal MS. I. D. i., c. 1250, exhibiting the Crucifixion between Seraphim, the Virgin and St. John, the Coronation of the Virgin, SS. Peter, Paul, and Martin. The Gothic backgrounds are diapered diversely in red and gold. Add. MS. 17,868, a Psalter, French, c. 1250, follows, with the Ascension in the presence of certain saints on a gold ground, and Gothic in its style, but slightly qualified. The next is from Add. MS. 17,341, a French lec-

tionary, c. 1250, and probably from Paris, where a cognate example exists in the Bibl. Nat. 17,326, which belonged to the Sainte Chapelle. Add. MS. 28,162, already mentioned, and a choice example of Mr. Warner's wise choice and Mr. Griggs's success, succeeds. The next instance came from Royal MS. 2 B. vii., a Psalter in Latin, c. 1320, English, and replete with grace and naïveté which is almost Italian, and worthy of Simone Memmi. Here the gold background is punctured. The same MS., better known as "Queen Mary's Psalter," supplies the next plate, which is highly spirited and quaint, with subordinate designs which would have delighted Chaucer himself, who, as it belonged to the second Earl of Rutland, might have had it in his own hands. Royal MS. 19 B. xv. gives the Apocalypse in amazing miniatures, of which two are reproduced here with exactitude. Arundel MS. 83, a Psalter, English, c. 1320, furnished an extraordinary Crucifixion, and belonged to "Belted Will Howard of Naworth," 1591. Here the embossing of the diapers is elaborate. The other contents of the part include Add. MSS. 15,274 and 15,275; Royal MS. I. E. ix., where the illuminating is becoming pictorial; Harl. MS. 2,897, a really pretty breviary; Add. MS. 16,997, a Book of Hours, replete with French sprig-work and initials; and Add. MS. 18,851, which is Spanish in the Flemish taste, c. 1480, which is sometimes, but wrongly, associated with the much finer art of Memline! It is really in the decadent style of Giulio Clovio.

*Reproductions in Facsimile of Drawings by the Old Masters in the Collection of the Earl of Pembroke at Wilton House.* With a Text by Mr. S. A. Strong. Part I. (P. & D. Colnaghi.)—When completed in six parts, comprising sixty-six reproductions, this series of collotype prints, of the same size as the original drawings, will be among the choicest possessions of collectors. The intelligent and sympathetic letterpress supplied by Mr. Strong is most suitable to the occasion, being at once historical and critical. So far as the first instalment goes, it does not, however, give the history of the drawings before they reached Wilton House, but this will no doubt be mentioned by-and-by. Meanwhile students must be content with what they know already or can gather by means of the collectors' marks reproduced with the prints. Thus the well-known drawing in silver-point by Da Vinci of a man urging the horse which he rides to full speed bears the "P. L." of Sir P. Lely. The same may be said of Correggio's sketch for 'The Nativity' at Dresden, the renowned 'La Notte.' But we detect no collector's mark on the admirable version of Titian's design, or rather somewhat free version of Michael Angelo's 'Creation of the Sun and Moon' for the Sistine Chapel, nor on any other of the fine and valuable selection contained in the first instalment.

*A Manual of Historic Ornament.* By R. Glazier. (Batsford.)—It would be difficult, if not well-nigh impossible, to find a more useful and comprehensive book than this, which contains examples of all the leading groups of ornamental design, and many more minor ones, but invariably interesting and valuable. In a condensed manner, and in sections containing wisely chosen examples, the compiler has set forth enough for beginners to found their studies in comparative design upon, so that, possessed of the heads of each topic, they can enlarge their knowledge beyond what is possible to supply in a thin octavo, however compact. We fail to see why French and German works, many of which are of prodigious value, are not included in lists which are not intended for mere lads and young ladies. On the other hand, several of the English books mentioned are but sketches, and not worthy to be mentioned in such a list. We miss besides the names of a few standard works, such as Mr. Robinson's book on Oriental carpets, while reference to the still

valuable portions of Mr. Weale's scholarly series of essays by the leading specialists of his day is, so far as we can see, conspicuous by its absence, and not a few of the works commended are out of date and superseded by better. Returning to the body of the book, we find that it is adapted to illustrate what may be called comparative design in progressive stages of society and their decadence. Of course, Mr. Glazier, who understands his business, is silent as to these manifestations; he does not carry on his work so far as to include the decorative neoclassicism of the First Empire, nor the achievements of the Adams and the inchoate performances of Chippendale and his competitors. Of his capacity as an analyst and compiler we shall give the best proofs in such passages as the following upon Celtic ornament as an indication of the culture and love for decoration by the early Irish people:—

"The incised ornament upon the stone tumuli [?] of the third and fourth centuries B.C. [?] show simple forms, such as chequers, chevrons, circles, and spirals, which are used by almost all primitive people, yet even in this early stage the Celts showed a remarkable preference for spiral and interlacing forms. . . . Then comes the trumpet pattern or divergent spiral, which, seen in its infancy on the bronze shield [in the British Museum], reached a high degree of elaboration in the eighth and ninth centuries [A.D.], being typical of Celtic work up to the middle of the eleventh century, when all trace of this spiral is lost. The interlacing bird and animal forms used from the eighth to the eleventh centuries are doubtless derived from Byzantine and Lombardic sources. The serpent or dragon, which is such a marked feature from the seventh to the fifteenth century, must have been borrowed from the north, as Ireland had no traditions of dragons."

There is a touch of—perhaps unconscious—humour in this turning of the Irish legend. Another paragraph, which deals with the continuity of style in primitive ornamentation, is ingenious, but not so good as the above, nor is the illustration which accompanies it—an incised paddle from an island of the Hervey Group—at all equal to the occasion. In our own collection are three or four finer, less mechanical and conventional paddle designs than this one, which lacks, too, the grace of curving outlines that such works often exhibit. On the subject Mr. Glazier writes not altogether conclusively:—

"Ornament is the expression of the people or of the priestcraft [surely in what is called priestcraft is the culture of the tribe], and in its primitive state was used symbolically [we have never found a symbol in the incisions of a paddle]. The ornament of Melanesia and Polynesia probably shows this primitive state of ornamentation. Isolated as these islands were from the influence of Eastern or Western art, and with but little communication among the various islands, the ornamental art of these people has its own traditions and characteristics [the more important fact is that the "art" in question showed no signs of development, which means a defect of vital power], each province or group of islands showing different ideas and details in proportion to its culture or state of civilization. . . . In Europe and Asia all trace of this primitive stage has ceased to exist."

Other portions of this essay on continuity of style are much to the point. The numerous cuts are uniformly well drawn, and, though small, they are sufficient for the purpose.

#### THE ROYAL ARCHEOLOGICAL INSTITUTE.

THE annual meeting of the Institute commenced in Dublin on Wednesday, the 18th inst., under the presidency for the year of the Earl of Rosse, President of the Royal Irish Academy. For some time a visit to Ireland has been contemplated, but in face of many difficulties has been postponed from time to time. Favoured by bright weather and a calm sea, the members crossed pleasantly, and assembled for the most part on Tuesday evening at the headquarters, the Shelbourne Hotel in Stephen's Green. The proceedings opened on Wednesday by a reception at the Mansion House, where, in the absence of the Lord Mayor, who was in London

on civic business, Alderman Flanagan presided. In well-chosen words the alderman apologized for the absence of his chief, heartily welcomed the Institute, and hoped all would carry away pleasant recollections.

The Earl of Rosse then took the chair, and in opening his address gave all a hearty welcome on behalf of the Royal Irish Academy and other gentlemen who took a keen interest in their favourite science. He then referred to the many objects of Irish art to be seen, to the ancient architecture of the country, the many ecclesiastical ruins, and to the round towers. Reference was also made to the troubled times of the Danes, and special attention was drawn to the ancient Irish books and manuscripts which would be seen. In concluding he again gave all a hearty welcome.

Sir Henry Howorth, the President of the Institute, expressed the delight and pleasure all had in coming to Ireland, a corner of the empire steeped in poetry and drama. They had come to a land where many great works had been produced. With regard to the President, no one was more qualified to preside over them. He represented the science of these realms in its best form. The Royal Irish Academy, over which he presided, remained a perpetual monument of the learning, the culture, and the gifts of the land in which he lived. On behalf of the Institute he tendered him their most hearty thanks for presiding, and for the address he had delivered. Lord Rosse briefly acknowledged. Judge Baylis proposed a vote of thanks to Alderman Flanagan, and the meeting terminated.

After luncheon at the Shelbourne the members assembled at St. Patrick's Cathedral, under the guidance of Sir Thomas Drew. Beginning with the earliest history, he said this liberty outside Dublin was in 1190 possessed by John Comyn, Archbishop of Dublin, who defined the precinct as eight areas surrounding the cemetery for building the canons' houses. The boundaries of these plots are still maintained. The liberty was walled and fortified, but so constantly harassed by prowling mountain neighbours that the canons were forced to embody themselves within the city walls. An Act of 17 and 18 Charles II. describes the ground surrounding the cathedral as in a manner lying waste. In 1661 it was ordered that the portion of the cemetery on the north side should be walled; but it would seem that it did not become a thoroughfare exempt from the liberty until the removal of certain houses in Economy Plot in 1824. Sir Thomas gave some account of the well of St. Patrick, which had been lost. The so-called well shown in the transept is no well, but only a small collection of water in a hollow not seven inches deep. It must be simply drainage water. The works now in progress in the transept have uncovered much old and genuine work. The special points of interest were noted as the party proceeded. The Earl of Cork's monument, showing the ladies, not young, with their back hair down; Dean Swift's brass and pulpit; the monument to Duke Schomberg, about which Swift said he would exhibit the duke's bones if the family did not find the money for the tablet; Curran's monument; and the text or motto on another, to the memory of men of the 18th Regiment who died in Burmah, attracted attention: "Thy dead men shall live together, with my dead body shall they arise."

Proceeding next to the castle, Mr. Cochrane conducted the visitors through the state apartments and the Chapel Royal. Mr. Ribton Garstin gave some account of the banners, and pointed out in an anteroom some work done by Wedgwood. The chapel plate presented by William III., who was liberal locally in this way, was placed on view. Next a visit was paid to Trinity College, where the visitors were met by Dr. Perceval Wright. Following to the library, the members found

ready on exhibition the four well-known volumes of splendid manuscripts. Sir Henry Howorth thanked Dr. Wright for his great courtesy, and expressed a hope that soon all these volumes may be in facsimile, and thus aid in the preservation of the originals.

In the dining hall the college plate was found ready for examination. Mr. Garstin gave an account of each piece. Two flagons, 16 in. high, one dated 1631, the other 1638, were given by two brothers. One bears a curious Latin inscription, the other bears an Irish hallmark, unique as being the only one known of that year. The Duncan cup presented by Palliser bears the Irish mark for 1693. Much provincial plate was made without mark, and as the Goldsmiths' books have disappeared, verification in all cases was difficult, especially as sometimes the same letter was used or continued for two years and even for three years.

In the evening the Antiquarian Section was opened in the rooms of the Irish Academy by Sir Thomas Drew, Mr. R. Cochrane and Mr. E. W. Brabrook, C.B., being the vice-presidents of this section. Sir Thomas entitled his address 'Dublin for Archaeologists.' After a few words of welcome, he proceeded to describe Dublin to the wandering archaeologist. He warned his hearers that they were not in an Irish city, not even where they were in Dublin city. At the bottom of the street their way is barred by the south wall of the dissolved monastery of All Hallows Priory, founded in 1162, the Provost and Fellows of Trinity now taking the place of the priory. About 850 A.D. marauders, Gaels or Vikings, the makers of early history hereabouts, ran their galleys into the Liffey and up to where the modern belfry of Trinity College stands. A few months ago he uncovered the old river margin and the landing stage. Here the Northmen would set up their great steine or standing pillar. Passing to later times, he had to face the inevitable query, Why has Dublin two cathedrals? A question which becomes a terror. Both are by English builders and of materials from the same English quarries. After some mention of Strongbow and his companions came Laurence, Archbishop of Dublin, who was in touch with Rome, and knew Italy and the church buildings of the Comacine Brotherhood, and who brought a foreign architect to Ireland, a Comacine master of Parma. In Italy and Spain, unlike our own country, the builder is recorded. Within the last few months Dublin Cathedral has given up the name of its Italian-Spanish architect. An inscription long misunderstood has given up its meaning. It runs thus: "John, master builder of the brotherhood of Parma, and Rainer Perez, of St. Salvador of Asturias [another hand has added, his wife, and all his family who died in this land], lie here." It is to this John that we may ascribe the unique plan of Christchurch, built over the old ground-plan now seen in the crypt. St. Patrick's was described as a noble conception, on a perfect symmetrical plan, a rigid system of equilateral triangles. Discussion followed this paper, especially on the reading the inscription and the Comacine masons, the question being eventually open until the stone had been seen *in situ*. Thanks were given to Sir Thomas for his able and masterly discourse. Mr. G. Coffey, M.R.I.A., followed with a paper on 'Optical Illusions in Mediæval Architecture.' He began by an account of Prof. Goodwyn's investigations in Northern Italy, to which he acknowledged his indebtedness, and traced the use of curved lines in Grecian temples. The Egyptian curve line was in plan, the Grecian in elevation. Illustrations for the argument were shown on the screen. Passages from Vitruvius were read showing that the curved line was known in Roman times, and the Maison Carrée at Nîmes was cited as an example. Photographs were thrown on the screen, illustrations from the Romanesque churches of North Italy, and an



example from Cormac's Chapel on the rock of Cashel was given as a case of foreign influence in Ireland. He claimed that the device was capable of considerable redevelopment.

In the discussion which followed the novel suggestions were hardly accepted; but in reply Mr. Coffey claimed that his theory could be historically traced, and should be well considered. Thanks were heartily voted for a very interesting paper, well and confidently delivered.

On Thursday the start was made for Swords at 9.30, but with the goodly number of ninety-eight carriage or car accommodation for a time was short. At Swords, Canon Twigg met the party, and, standing at the base of the towers, gave a short account of Swords Columbkille and claimed A.D. 563 as the date since which it had borne that name. The place rose to importance in the middle of the tenth century, and to that date he assigned the round towers. Sir Henry Howorth thanked Dr. Twigg for his paper; and after inspecting the church and the other tower, the party walked to the castle or archbishop's palace, where Dr. Twigg again acted as guide, giving a short history of the place. Next at Malahide the castle was visited. Mr. Dillon welcomed all in the name of Lord Talbot, who was absent. After inspecting the castle some delay was necessary to obtain shelter from a thunder shower. Under the guidance of the Rev. T. S. Lindsay the ruined abbey and the tomb of Maud Plunkett were glanced at. A short drive brought the party, passing the cross by the wayside about which nothing is known, to St. Dolough's. Mr. Lindsay gave an account of this remarkable building, noting the influence of Eastern monasticism upon Ireland. The interior was examined, and the cell and tomb of the first hermit closely scrutinized. St. Dolough's well was seen, and then, by invitation of Mrs. Hone, tea was taken on the lawn of St. Dolough's Park.

In the evening, on the invitation of the Royal Irish Academy and the Royal Society of Antiquaries, there was a conversation in the Museum of Science and Art. A delightful evening was spent. The reception committee showed every possible attention to the visitors, conducting and explaining wherever they could. The band of the constabulary played some charming music.

Friday in the early morning was bright and promising, but by breakfast time dulness had set in. The start was for Trim by the 9.30 train, and those who left the hotel early were lucky. A violent downpour, with thunder and lightning, caught some who started on foot, so that of necessity they had to return. At Trim eighty, however, appeared, and were soon mounted on twenty cars. Canon Healey met the party at the Abbey of St. Peter and St. Paul, once the cathedral of Meath, and gave a lucid and entertaining account. Starting again and crossing the bridge, the members passed the fortified house or friary of St. John, and the drive was continued to Trim Church, where the rector, Mr. Goff, welcomed the visitors. The carved or interlaced stone in the wall of the ruin was considered to be the side of an altar tomb. With Canon Healey for guide the castle was next visited. Starting next for Tara, the archaeologists passed Beveie Abbey. The weather being now fine, a fair view could be obtained from Tara Hill. Mr. Cochrane gave a good account of the plan, and pointed out the site of the Stone of Destiny. Some excavations, it seemed, had lately been made by the believers in Anglo-Israel, with the idea of finding the Ark of the Covenant! Nothing of value was discovered. Earl Russell, to whom another part of the ground belongs, refuses to allow excavating except under strict and scientific supervision. Sir Henry Howorth, in proposing thanks to Mr. Cochrane, added that he felt it his duty as president to protest against this archaeological

crime. Such work should not be tolerated. It was sorrowful to think that the most famous of all archaeological monuments in this country should be so treated. Sir John Dillon had done his best to preserve something, and took drawings of the work when in progress. He protested in the strongest possible language against what had been done.

Sir John Dillon, who had joined the party, exhibited his drawings, made March, 1899. They showed cuts of 8 feet wide at top, 4 feet deep, and 18 inches wide at bottom. Others were cut roughly, and as perpendicular as the rock would allow.

The walk down the hill, time being short, was taken too leisurely, so that as a train had to be caught and time pressed, the majority experienced for the first time the pleasures of a hurried drive in a low-backed car. In the evening, by invitation of the Lord Mayor, the members attended a conversation at the Mansion House. The civic plate was on view, and also many ancient documents of the Corporation. The gold cup lately presented by the Queen was much admired, and a very enjoyable evening was spent.

#### YATTON CHURCH TOWER.

THE condition of the beautiful tower and spire of Yatton Church has for a long time been under discussion. The report of the diocesan architect has now been presented to the building committee, and it was discussed at great length at a vestry meeting the other day. The report showed that the architect was in favour of rebuilding the spire in its entirety, but that the retaining of the base of the old spire might be effected. He also thought that the embattled parapet must come down, but considered that the bells were correctly hung, and that the tower vibrated properly. This report did not coincide with the useful suggestions of the Society for the Preservation of Ancient Buildings. The architect's revised scheme, by which the lower part of the spire would be saved, effected a saving of 63%, according to specifications, on the estimate for complete demolition. Mr. Merrick, of Glastonbury, who attended, said that by adopting the lower specification he could undertake to make the structure as good as though entirely rebuilt. It was also stated that the more conservative scheme would give greater satisfaction to antiquaries up and down the country, who had been writing and interesting themselves in the matter. Unfortunately, however, several of the vestry seem possessed with the Philistine notion of "a real good job when they were about it," and strongly urged complete rebuilding, if only such a small saving would be effected by the alternative scheme. This is indeed grimthorping with a vengeance, but as it was decided to appeal to the parish at large as to which of the two schemes it preferred, it is to be hoped that economy may possibly save the situation. Of the two schemes, extensive repair or complete rebuilding, the former is, of course, preferable, but we are by no means sure that a third course still more conservative might not with advantage and safety be adopted. Is it not possible, even now, to put the yet more economical proposal of the Society for the Preservation of Ancient Buildings before the parish? Considering what that society has recently accomplished with the grand old tower of Clare, it might safely be entrusted with Yatton.

#### SALES.

MESSRS. CHRISTIE, MANSON & WOODS sold on the 21st inst. the following pictures: G. Morland, *The Sportsman's Return*, 162l. R. Ansdell, *Crossing the Moor*, a Cold Wind, 147l. T. S. Cooper, *A Cow, Calf, and Sheep*, 178l.

On the 23rd inst. the same auctioneers sold the following works. Drawing: Rembrandt,

*A Carpenter's Shop*, 52l. Pictures: G. Dow, *A Lady, with a Bunch of Grapes, at a Window*, 105l. H. Janssens, *An Interior, with a Christening Party*, 315l.

#### Five-3ri Sossy.

At a General Assembly of Academicians and Associates, held on July 19th, Mr. Joseph Farquharson, painter, was elected an A.R.A.

As many of his friends anticipated, Mr. Constantine A. Ionides, whose death at Brighton we mentioned the other day, has bequeathed to the nation his works of fine art and his curios, on condition that all the examples shall be kept together at the South Kensington Museum, and the collection exhibited bearing his name. The condition is onerous, so much so that it must militate against acceptance if it is to be read so strictly as to include the framing and exhibiting severally of a numerous assemblage of prints and some drawings, but few of which are, despite their general excellence, of great importance. What the Museum would no doubt gladly avail itself of is a number of pictures and drawings, antiquities in various materials, such as gems, and certain relics. Best of all are the pictures by, or attributed to, Giotto, 'Coronation of the Virgin'; an unchallengeable portrait of a young lady by Botticelli; two N. Poussins, 'Venus with the Armour of Achilles' and 'Le Desinateur'; 'The Piper,' by the brothers Le Nain; a Van Goyen, a Ruysdael, a Terburg, an A. van Ostade, a Paul Potter, and a Rembrandt; and landscapes by Diaz, Rousseau, Corot, Millet (including the slight, but intensely powerful 'Sawyers cutting up the Trunk of a Tree'), Delacroix, and L. L'Hermitte. Among the English works are several by Mr. Watts, and 'The Day-Dream,' 1880, by Rossetti, showing a lady seated under the boughs of a tree, with a book in her lap, a work measuring about 5 ft. by 3 ft. A considerable proportion of these paintings have been at the Academy during recent years.

THE Forty-third Annual Report of the National Portrait Gallery has just been published, and contains some details concerning additions to the collection, including Her Majesty's gifts of portraits of herself, the one by Sir G. Hayter, the other being a copy by a German lady of a still worse picture which Herr H. von Angeli produced in the Queen's eightieth year. It would seem that the portrait of the Queen, formerly at Mulgrave Castle, for which Wilkie received 200l., and for which the Trustees of the Gallery tried to induce the Treasury to give a high sum, has not been added to the possessions of the nation, though the generosity of Mr. Bischoffsheim induced him to purchase and present to the Gallery the third-rate portraits, or versions of portraits, of Charles I. and his queen, both from Mulgrave Castle. Some time ago we gave the history of the Wilkie picture. The portrait of the Sovereign that all of us would most like to see in this Gallery is the magnificent one which at present occupies a leading place in the Paris Exhibition, and was painted by M. Benjamin-Constant for the proprietors of the *Illustrated London News*. It is a striking likeness as well as an impressive picture. If not this, then let us have at least a cast in bronze of Mr. Onslow Ford's very noble bust of the Queen, which was at the Academy last year. Knowing the history of the National Portrait Gallery so well as we do from the first, we view not without some resentment the absence in the collection of anything like a portrait of the late William Smith of Lisle Street, to whose energy, knowledge, and personal influence the Portrait Gallery is greatly due. By-the-by, at the rate at which the contents of the National Portrait Gallery are growing, it is manifest that larger quarters will soon have

to be found them. The new building was never fully adequate, nor, owing to the limits of the site, is it well suited for its functions.

THE Annual Report of the Deputy-Master of the Mint for 1899 was circulated to members of Parliament on Wednesday, price 1s. It contains a page of cuts of five medals, all of them poor and calculated to support the view expressed in the House of Commons by Lord Balcarras that we do not in this country know what medals are. There is also a cut of the new Great Seal, which belongs to the modern British school, and bears on the reverse or counter seal a girlish figure of the Queen on horseback, with ships in the background.

LAST week our contemporary the *Builder* opened its pages to an account of the remaining Venetian buildings in Cyprus, which represent the Gothic and early Renaissance periods of architecture. It seems from this interesting essay that, although Cyprus has been in English possession for more than twenty years, hardly any English architect has visited the island, while to the French is due the credit of publishing the magnificent monograph which we hope to review in a week or two. The *Builder* suggests an English effort to extend this study so as to deal with the Italian relics, which are exceedingly numerous and interesting, and that journal supplies a complete plan of the great fortifications of Nicosia, with descriptions of the same, as well as of those at Famagosta, with a promise of a plan, to appear at another time, of the latter city. The plan of Nicosia's fortifications is of a regular eleven-sided figure with bastions at the angles, which, with their curious returns, give a striking idea of a scientific work of fortification on a large scale. This complete enceinte was designed by Giuliano Savorgnano for the Venetian Government in 1560, and for the defence of the place against the Turks, who, nevertheless, captured it after a short siege. Much older than the Nicosian buildings are those at Famagosta, which are on an enormous scale, and, as a memorial of their prowess in capturing the city, the Turks took the trouble to preserve them, and in 1571 carefully restored them. The *Builder* reminds us that, despite their history, the fortifications seem likely to be destroyed forthwith—by the British, of course. They are, as our contemporary aptly suggests, the structures which were in Othello's mind when, after giving Iago letters and a message to the pilot, he said:—

That done, I will be walking on the works;  
Repair there to me.

And then immediately afterwards, to the officers attending him, he added:—

This fortification, gentlemen, shall we see it?

THE press view of the usual exhibition of pictures and water-colour drawings from the Salon took place yesterday.

MESSRS. ALGERNON GRAVES and W. V. CRONIN ought to be proud, for the copy of their monograph on Sir Joshua Reynolds to which we referred last week realized fifty-three guineas at Messrs. Christie's on Tuesday last.

THERE is to be an exhibition of ancient and modern examples of goldsmiths' work and related crafts at Florence, in connexion with the celebration of the fourth centenary of Benvenuto Cellini's birth, on November 2nd. The first congress of Italian goldsmiths will be held in that city on the same occasion.

THE first instalment has been published of the 'Inchriften von Magnesia,' edited by the philologist Otto Kern, who laboured at Karl Humann's side upon the excavations at Magnesia on the Mæander, where Themistocles died. He supplies an introduction, a history of the writing on stone in Magnesia, and about 400 inscriptions. The greatest historical importance belongs to the seventy-two "documents in stone," which were originally chiselled on the walls in the Magnesian market-place. These

were found lying about in a scattered condition, but were easily brought into such order that their connexion is clearly discernible. Some of the originals are already in Berlin, and will be exhibited in the Pergamum Museum. The earliest of these documents mentions the foundation of a cult of Artemis in the year 220 before Christ, and records that fourteen years later a common festival in honour of the goddess was celebrated by all the states of Greece, and that the temple built by the architect Hermogenes of Alabanda was consecrated. Other inscriptions immortalize the answers given by princes and states invited to the great festival. Thus there are "letters" from Ptolemy IV., from Antiochus III., and resolutions from the Epirots, Achæans, Cretes, and other folk.

## MUSIC

### THE WEEK.

COVENT GARDEN.—'Il Barbiere.'

ROSSINI'S 'Barbiere di Siviglia,' though produced seventy-four years ago, still keeps the boards. Like many operas which afterwards became successful, it was coldly received when first produced at Rome. The plot is amusing, the music often bright and sparkling, and, with first-rate interpreters, the opera serves as a pleasant pastime. It was played at Covent Garden in 1895 with Madame Adelina Patti, and in 1898 with Madame Melba, as Rosina, and it was again given last Monday with the latter vocalist; thus performances of it, like the plums in little Jack Horner's pie, are few and far between. The part of Rosina with its limpid melodies and showy *floriture* naturally tempts great vocalists and attracts the public; even with the very best singer of the second class the music would prove insufferably dull. Therein lies the secret of the opera—interest in it has to be created by the chief interpreter. The performance on Monday evening, though in many respects good, could not eclipse remembrances of former years. Madame Melba's rendering of "Una voce poco fa" did not rouse any special enthusiasm, and indeed it lacked a certain undefinable charm. She afterwards, however, achieved a triumph in the lesson scene when she introduced the mad scene from 'Lucia'—an interpolation which requires no apology, seeing that it was quite in keeping with the traditions of Italian opera—and obtained a rapturous encore, to which she responded by giving Signor Tosti's 'Matinata.' M. Édouard de Reszke, as Don Basilio, sang and acted remarkably well, and Signor de Lucia was at his best as the Count. The Figaro of M. Bensaude deserves commendation; it was an exceedingly good, if not great rendering of the part. Signor Baldelli (Bartolo), a new-comer, created a favourable impression. Signor Mancinelli conducted, and both he and the band seemed thoroughly to enjoy their light, airy task.

#### RECENT PUBLICATIONS.

WE have received from Messrs. Novello & Co. an oratorio entitled *The Queen of Sheba*, by Harvey Löhr, Op. 20, the words of which have been selected from the Bible by the Rev. A. O. Manston. It requires some courage to write an oratorio, seeing that, unless taken up by some suburban choral society, it has little chance of being heard in London. The com-

poser has taken a subject, the visit of the Queen of Sheba to King Solomon, which would admit of free and picturesque writing generally, yet he has dealt with it in a style more or less formal. Then, again, we find the accompaniments of some of the solos lacking in variety. Considering, however, the work as a whole, we find evidence of careful thought, a skilful hand, and a power of restraint which often seems to have been too rigorously exercised.—*By Order of the Queen*, for mezzo-soprano, by Alicia A. Needham, is not an original song; the poem by Isabel Sullivan has been set by the composer to the music of 'The Wearin' of the Green.' The "shamrock" order was to commemorate the gallantry of Irish soldiers, and hence the selection of an old Irish melody, which fits the words both as regards accent and sentiment.—*Ravenswood, Entr'actes II. and III.*, by A. C. Mackenzie, arranged for pianoforte solo by Theophil Wendt, form part of the incidental music to Herman Merivale's drama 'Ravenswood,' produced at the Lyceum in 1890. The first is a graceful movement entitled 'Lucy,' the second a lively Courante, and though of light structure both display great skill and charm. The arrangements are good; without colouring, however, the music must perform suffer.—*Scenes from an Every-Day Romance*, by S. Coleridge-Taylor, Op. 41, arranged for pianoforte by the composer, is a transcription of the orchestral suite which was performed at a recent Philharmonic Concert. Mr. Coleridge-Taylor's 'Scenes from Hiawatha' won for him a reputation which in this work has not been maintained. The composer seems to us, indeed, to require words to stimulate to the full his imagination, and it is not only from the instrumental music now under notice that we have formed this opinion, which, however, time may modify. The four movements of this suite contain, nevertheless, much that is of interest. The present arrangement may be clever, but there are many signs that the music was originally conceived for orchestra. It will therefore only prove intelligible in the hands of a trained musician; a mere pianist would make little of it.—*Harvest Dance and Autumn*, from 'The Seasons,' suite for full orchestra, by Edward German, are arranged by the composer, the first as a duet, the second as a solo, for the pianoforte. The former is brisk and characteristic, and the music comes out well in duet form. 'Autumn,' with its phrases reminiscent of 'Spring' and 'Summer,' loses some of its meaning when thus given in detached form. Mr. German errs, we think, on the side of length; in the art of development he is strong, yet it is safer to say too little rather than too much. We do not refer to the actual number of bars or pages, but to the extent to which the subject-matter will bear expansion without any flagging of interest.—In *Song Dances*, ballet suite, composed and arranged for the pianoforte by Wilfred Bendall, the music has been arranged both as duet and solo. The dances, six in number, are short, and though simple show knowledge, judgment, and taste.

Of pieces for pianoforte and violin we may recommend *Bunte Reihe*, a set of twenty-four pieces in four books, by Ferdinand David. The music is of the drawing-room order, showy and pleasing. There is a time for everything, and pieces of this kind, provided they are written, as in the present instance, with skill and refinement, serve a useful purpose. They are edited, and most carefully, by M. Emile Sauret.

From MM. Breitkopf & Härtel we have six volumes of *An Album Cycle of Songs of the East*, words by Helen F. Schweitzer, music by Granville Bantock. Each volume is devoted to one country: Arabia, Japan, Egypt, Persia, India, and China. The composer has evidently studied, maybe has visited, the various portions of the globe whose names figure on his volumes. There is plenty of local colour, and it is laid on with a dexterous hand. Space prevents detailed



notice of the songs; a few general remarks are all that can be here attempted. The cycle is one of great interest. There are thirty-six songs (six in each book). In some tone and word agree perfectly, while in others, technique, always of a high order, is a little too evident; then, again, we find here and there the influence of Schumann very prominent, also occasionally touches of an extravagant kind. Of picturesque and characteristic writing there is, however, no lack. The songs deserve to be studied and to be sung, but for their due effect they imperatively demand tasteful, sympathetic interpreters.—The words of *Young Dietrich* are by Felix Dahn, the music by Georg Henschel. Composers who, like Mr. Henschel, possess natural gifts strengthened by sound training are able at a moment's notice to write music which is thoroughly sound and possibly attractive, yet only a moment of special inspiration could produce a song so full of feeling, so strong and so emotional, so dignified, as the one under notice.

Of pianoforte music we have a *Ballade*, Op. 22, and *Zu den heiligen Nächten*, Op. 23, by Adolf Schuppan, compositions not devoid either of skill or feeling, yet attempts, apparently, to avoid the commonplace, result in certain rhythmical and technical peculiarities which savour of affectation.—A *Mazurka* in E minor, by Natalie Janotha, Op. 6, shows real taste, and it is cleverly and effectively written for the instrument.—*Chanson Triste*, Op. 9, and *Konzert-Étude*, Op. 10, by W. Junker, two pieces of simple structure, are moderately difficult and showy without being vulgar.

Messrs. Augener send us *Toccata and Fugue in F for Organ*, by Joh. Seb. Bach. This piece, which pianists are so fond of playing in transcribed form, whereby it loses so much of its strength and nobility, is one of the glories of organ literature. It was edited under the supervision of the late distinguished organist W. T. Best.—Vol. 18A of J. S. Bach's *Organ Works*, carefully edited by Mr. E. H. Turpin, contains chorale preludes, fugues, and fughettas, small pieces, it is true, as regards length, yet all giving evidence of a master hand. Students will derive from them great profit and pleasure.—*Cecilia*, a collection of organ pieces in diverse styles, Book LX., also issued under the supervision of E. H. Turpin, contains the magnificent *Fantaisie and Fugue* written by Mozart for a mechanical instrument, which, as he himself well knew, could not render justice to the music. The work, although apparently written to order, is one which displays in fullest measure the genius of the composer.

Of music for violin and pianoforte we may mention the *Andante et Scherzo Capriccioso*, Op. 16, by Ferdinand David, a showy yet refined piece, edited by Ernest Heim, and *Six Morceaux Caractéristiques*, Op. 41, by Molique, a composer of exceptional talent. The violin was his speciality, but the pianoforte part in these pieces shows that he was a musician as well as a fiddler. His music, though not very deep, is thoughtful, ably written, and generally attractive.

### Musical Gossip.

A CONCERT was given by the students of the Royal Academy of Music at St. James's Hall on Tuesday afternoon. The various compositions (MS.) showed good training, yet there was nothing of any special character. Of the performers, Miss Jessie Smither (Wessely Exhibitioner) played a violin piece by Vieuxtemps in a bright, clever manner. Mr. Henry Rojas (bass) and Miss Ada L. Forrest (soprano) with further training ought to do well. Miss Ethel Pettit (cellist), who took part in Brahms's Pianoforte Quartet in G minor, gives good promise for the future.

The Royal Academy of Music prizes were distributed on Wednesday afternoon by Sir

Henry Irving. The Walter Macfarren Gold Medal was awarded to Miss Mabel E. Colyer, the Charles Lucas Silver Medal to Mr. G. D. Cunningham, the Parepa-Rosa Gold Medal and the Llewelyn Thomas Gold Medal to Miss Ethel M. Wood.

At the annual conference of the Incorporated Society of Musicians, which will be held at Llandudno, January, 1901, an orchestra will be engaged for the express purpose of introducing new or untried orchestral works by members or non-members of the Society. The committee of selection will be Mr. F. H. Cowen, Dr. H. Hiles, and Prof. Prout.

At the Guildhall School of Music the Taylor Gold Medal has been awarded to Miss Mabel Monteith, pupil of Chevalier Emil Bach; the Knill Challenge Cup, with silver medal, to Mr. H. Waldo Warner, pupil of Messrs. Orlando Morgan and Alfred Gibson; the Gold School Medal (violin) to Mr. Herbert Wynn Reeves, pupil of Mr. Alfred Gibson; the Silver (piano) to Miss Kathleen E. Hicks, pupil of Mr. John Francis Barnett; and the Bronze (singing) to Miss Elsie Gadsby, pupil of Mr. Fred Walker.

We congratulate Mr. F. H. Cowen on his appointment as conductor of the Scottish Orchestra. He rendered an excellent account of himself at the last season of the Philharmonic Society, and this fresh recognition of his merits will cause general satisfaction.

THE first of the Crystal Palace Saturday Concerts falls on October 22nd, the eighty-ninth anniversary of the birth of Franz Liszt. The zealous love of the late Walter Bache for his master and friend caused him to give more of Liszt's music than the public really cared for; then with the death of Bache came a reaction, and with the exception of a Rhapsody or two, the name of Liszt seldom figures on concert programmes—we refer now to his orchestral works. This small supply may betoken a small demand. We should be the last to suggest a programme devoted to the composer—Liszt himself was against such a scheme; but might not Mr. Manns commemorate the birthday by giving one of several of the Symphonic Poems, which have never, we believe, been heard in London—No. 1, 'Ce qu'on entend sur la Montagne,' No. 5, 'Prométhée,' or No. 10, 'Hamlet'? We read lately in the German papers that the first of the above named has been revived, and with great success.

MISS MACINTYRE will sing at three of the St. James's Hall Ballad Concerts next November. In January she will go to America, having signed a contract with Mr. Grau to sing in opera there for four months.

IN Grove's 'Dictionary of Music and Musicians' it is stated, on the authority of Sechter himself, that when Schubert called on him in November, 1828, the text-book (Marpurg) was decided upon, also the number and dates of the lessons which the composer of nine symphonies and over six hundred songs intended to take with him, but that the course was never begun. According, however, to Hofcapellmeister Gottfried v. Preyer, a pupil of Sechter's, who is now in his ninety-third year, Schubert actually took four lessons from Sechter before the illness which so speedily terminated in death.

### DRAMA

*Two New Plays: Denzill Herbert's Atonement; Bondage.* By Lucy Snowe. (Brimley Johnson.)

WRITTEN apparently during a nightmare dream after a debauch upon Ibsen, these plays of Mrs. Lucy Snowe (we are obliged by the nature of the subjects handled to credit the author with the responsibilities of

matronhood) are things to gladden the hearts of the patrons of the Independent Theatre. They are thoroughly morbid in conception, passably squalid in detail, and wholly funereal in gloom. It casts a light upon the methods of the author when we say that each of the plays ends with a murder, which is treated by the characters generally as a matter of no consequence, the perpetrator of the crime being in each instance calmly dismissed, and no hint being dropped of any occasion to consult the police or the coroner. But for the baseness of much of the action we might, indeed, suppose ourselves in some Eden of Southern seas in which European ideas were but beginning to make themselves felt.

'Denzill Herbert's Atonement' seems a direct imitation of 'Candida,' only in place of Mr. Shaw's irony and persiflage we have the deadliest of earnestness. Like Candida, Rachel Herbert stands between her husband, a clergyman, conceited, pretentious, and imposing, and a lover who is an agnostic, a Socialist, and almost an anarchist. He is at least accustomed to address Sunday crowds in Hyde Park. Like her, too, she hesitates between the two, and cannot make up her mind whether her husband or her lover has the stronger claim upon her. The Rev. Denzill Herbert has seduced a servant girl, or, as he prefers to put it, has been seduced by her, and has a child by her. This fact he has not communicated to his wife. When the woman becomes troublesome no better course commends itself to him than to confide in Harry Field, his agnostic rival. From the girl herself Rachel Herbert learns of her husband's misconduct. She then rebukes him with a vehemence not easily reconcilable with the tolerance she displays in her self-appraisal. Herbert then turns to his former mistress, and spends a few months with her in debauch, or, to use his own phraseology, "wallowing in drink and lust." Returning in a mood of crapulous penitence, he arrives at the conclusion that death is the best way out of it. He has not, however, the courage to take the poison with which he is provided. He induces Lady Deloraine, one of the most amorous of his expatriation, whose point-blank offer of herself he has rejected, to hand him the glass and hold his hand while he drinks the contents, and falls back dead. Upon the reappearance of the wife Lady Deloraine explains matters:—

"He asked me to give it him, and I thought it was best. I did it for the best. But it was you who killed him. [To Rachel.] You are a murderess. [With quiet enjoyment.] I loved him!"

Motioning away her denouncer, Rachel turns to her agnostic lover, and says, "Help me," on which utterance the curtain falls. The stage direction "With quiet enjoyment" is almost inconceivable. If there is a world such as this, which we take leave to doubt, let its proceedings and utterances be buried in darkness and ignored of sobriety and reason.

With 'Bondage' we may not deal at equal length, but it is no less hopeless and unpleasant. It is a curiously unreal study of so-called realism, in which whatever is not due to Ibsen seems suggested by Zola in 'La Terre.' A study in heredity appears to be

intended, but the author has neither strength nor skill to wield the weapon on which she seizes. Its action deals with congenital drunkenness, includes the avowed effort of a sister to murder her brother, and ends with the accomplished murder by the brother in question of the lover of his sister. In presence of such things we can only say, with Lear, "Fie, fie, fie! Pah, pah! Give me an ounce of civet, good apothecary, to sweeten my imagination."

### Dramatic Gossip.

MONDAY was occupied at the Lyceum with 'A Story of Waterloo' and 'The Bells,' Tuesday and Wednesday with 'Nance Oldfield' and 'The Lyons Mail,' Thursday with 'Waterloo' and 'The Lyons Mail,' and Thursday afternoon and Friday night with 'The Merchant of Venice.' To-night's closing performance consists of the third act of 'Robespierre,' the fourth act of 'The Merchant of Venice,' 'Nance Oldfield,' and 'A Story of Waterloo.'

A MISCELLANEOUS entertainment is given this afternoon at the Comedy as the closing feature of Miss Janette Steer's season. It consists of a new play by Mrs. Alicia Ramsey, entitled 'Isa the Chosen,' 'Comedy and Tragedy,' the potion scene from 'Romeo and Juliet,' and the closet scene from 'Hamlet,' in which Miss Steer will play Hamlet, an experiment of doubtful value and interest.

In Mr. Tree's revival of 'Julius Caesar,' which is promised for next winter, the part of Cassius, formerly taken by the late Franklin McLeay, will be assigned to Mr. Robert Taber.

The spell of hot weather has brought up the theatres with a run. Her Majesty's closed last Saturday, a week earlier than the period announced. The Lyceum, the Comedy, and the Garrick shut their doors to-night. The Criterion, with 'Lady Huntworth's Experiment,' the Vaudeville, with 'Kitty Grey,' the Avenue, with 'A Message from Mars,' and the Great Queen Street Theatre are the only houses presenting purely dramatic spectacles which face the summer heat. The Gaiety, the Savoy, the Lyric, Daly's, and the Shaftesbury are occupied with music.

It is an almost unprecedented experience that no genuinely intercalary season seems to be in prospect at any London theatre. The temporary occupation of the Haymarket by Miss Julia Neilson and Mr. Frederick Terry, which counts for such, begins on August 30th, but may be reckoned as part of the autumn season, which opens on September 1st.

THE 'Corsican Brothers' has been produced by Mr. Henry Neville at the Grand Theatre, Fulham. Its performance has been preceded by that of 'Hogmany,' with Mr. Wilfred Shine in his original part of Sanders McLachlan.

'SWEET NELL OF OLD DRURY' is the name of the four-act play by Mr. Paul Kester with which Miss Julia Neilson will open the Haymarket. The title is obviously suggested by Pepys's rhapsody on Nell's standing on May 1st at her "lodgings' door in Drury Lane." Miss Neilson will be Nell; Miss Constance Collier will be Lady Castlemaine; Mr. Terry will be Charles II.; Mr. William Mollison, Lord Jeffreys; Mr. Sydney Brough, Lord Lovelace; Mr. Arthur Royston, Lord Rochester. Mr. Louis Calvert will be stage manager. None of Nell's reputed lovers, Lacy, Hart, or Lord Buckhurst appears in the cast.

MISS MILLARD, whose marriage took place on the 19th inst., is credited with the intention of going into management. In case the scheme is carried out she will produce 'Romeo and Juliet,' 'As You Like It,' and the 'Merchant of Venice.'

In his farewell speech Mr. Tree announced his acquisition of a drama by Mr. Stephen Phillips, entitled 'The King of the Jews,' by which title is, of course, indicated Herod the Great. With which of the many tragic episodes of the long reign of Herod Mr. Phillips is concerned is not yet announced. 'Herod and Antipater, with the Death of Fair Mariam,' by Gervase Markham and William Sampson, was acted by the Revels Company at the Red Bull, and printed in quarto, 1622. A 'Herod and Mariamne,' by Samuel Pordage, was acted at Dorset Garden in 1674, with Smith as Tyridates, Medbourne as Herod, and Mrs. Mary Lee as Salome. 'Herod the Great,' by Lord Orrery, was printed in 1694, but not acted, and one by Francis Peck was printed with the life of Milton. There are besides 'Mariam, the Fair Queen of Jewry,' by Lady Elizabeth Carew, 4to., 1613; and 'Mariamne,' by Elijah Fenton, 8vo., 1723, acted at Lincoln's Inn Fields in 1723, and frequently revived. Dr. Francklin translated Voltaire's drama on the subject. In France 'Mariamne' was given by Alexandre Hardy, 1610; by Tristan-l'Hermite, 1636; by Voltaire, March 6th, 1724; and by L'Abbé Nadal, February 15th, 1725. In the 'Mariamne' of Tristan-l'Hermite, Mondore as Herod, his great part, was stricken with apoplexy. J. B. Rousseau's criticism of Voltaire's 'Mariamne' was the cause of a long quarrel. L'Abbé Nadal is also responsible for a 'Hérode,' acted February 15th, 1709. These are all founded on Josephus. Augustus thought it better "Herodis porcum esse quam filium."

GERMAN performances, similar to those given at the St. George's Hall, are to begin at the Comedy in October next. A subscription is necessary to secure the success of an experiment making no special appeal to an English public.

THE death is announced on the 16th inst., in her forty-seventh year, of Mlle. Jeanne Bernhardt, a sister of Madame Sarah Bernhardt. She was at one time an actress at the Gymnase and the Vaudeville, but had quitted the stage. We have an idea of having seen her in London, but her fame was eclipsed in that of her more brilliant sister.

At the Gymnase Dramatique, which opened its doors for the occasion, a continuation of 'L'Étrangère' of Alexandre Dumas fils has been brought out under the title of 'Le Fils de l'Étrangère.' The author, M. Desmirail, is a fashionable amateur. The piece was received with favour, but is not likely to be heard of again.

MADAME DOCHE (Marie Charlotte Eugénie de Plunkett), who died on the 12th inst., at her residence in the Bois de Boulogne, Paris, was born in Brussels on November 19th, 1821. She made her *début* at Versailles under the name of Fleury, and then appeared at the Vaudeville in 'Renaudin de Caen.' She married M. Doche, a well-known violinist and conductor, from whom she separated, and who died in 1849 in St. Petersburg. She then went to the Gymnase, returning to the Vaudeville, and playing also at the Odéon and the Gaité. She was the original Dame aux Camélias and Louise de Nanteuil. Other "creations" were Sophie in 'La Jeunesse de Mirabeau,' Valentine in 'Les Parasites' of Rasetti, and Navarette in 'La Contagion' of M. Émile Augier. Madame Doche had long retired from the stage, but maintained a keen interest in things theatrical and was an occasional visitor to London.

TO CORRESPONDENTS.—A. B. H. H.—C. H.—F. B. D.—received.

J. D.—Proof received too late for this week.

J. R. M.—We fear it is out of our line.

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